A PLAIN DISCOURSE ABOUT *Raſh and Sinful Anger*;

AS

A Help for ſuch as are willing to be relieved againſt ſo ſad and too generally prevailing a Diſtemper even amongſt

Profeſſors of Religion.

Being the Subſtance of ſome SERMONS preached at *Mancheſter* in *Lancaſhire.*

By HENRY NEWCOME *M.A. and a Miniſter of the Goſpel there.*

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TO THE
Chriſtian READER.

I Have of late been much preſſed by a dear Friend (not only to me and mine, but to all good Men, and to the Church of God) that I would have done ſomething this way, about Family Worſhip. A thing ſadly diſ-uſed even amongſt great Profeſſors of Religion. A thing greatly to be complained of and lamented, as that which betokens decay of Piety amongſt us; and that Hypocriſie in the Profeſſors of Religion herein expreſſed, joyned to the profeſſed prophaneneſs amongſt us, may portend Ruin and Deſtruction unto us. I confeſs I have upon occaſion inſiſted oft on this Subject, but it having been ſtill by the by, and of no one Subject on purpoſe, it ſeemed too much for me, both for want of ſtrength and leiſure, to gather into one, what lyes ſo diſperſed: And beſides, I could not perſwade my ſelf into any opinion of ſuch a

Performance if it had been done by me; eſpecially when ſo much is extant already on that Subject. Beſides ſome of former date, as Mr. *Paget's Demonſtration of Family Duties*; and Mr. *Ambroſe* in his *Media*: ſo of late the Reverend Mr. *Baxter* in his *Chriſtian Directory*, hath ſpoken fully to it, and proved the Divine Appointment of it, *p.* 489. and *p.* 594. to this Queſtion, *Is a Man bound to pray ordinarily in his Family?* He anſwers; I have anſwered this affirmatively, and proved it. *One grain of Grace would anſwer it better than Arguments can do.* And the truth is, if Men out of wicked partiality, and love to their neglect of their Duty, will take it for granted, and venture to go on, and will not ſo much as conſider what is thus offered againſt their Courſe. they may die in their ſin, and be damned, and who can help them, or will pity them. And the latter anſwer *about one grain of Grace*, is mighty ſtartling, I ſhould think. Implying a total want of true Grace, where theſe Duties are wilfully neglected. True Grace ſets upon Prayer naturally; a new-born Child is not better known to be alive by crying, than a new-born Soul by praying: *Acts* 9.11. *Behold he prayeth*; and therefore doubt not but he is converted—And *this grain of Grace* doth ſo naturally carry the Soul out unto God, for aſſiſtance

and

and only ſatisfaction, that it is rather inclined always to be in Prayer, than to neglect it at any time when it may lawfully do it. And his Zeal to God and the good of Souls diſpoſes him to take his Family with him; and if there were not a Duty to God, to do other Buſineſs, (which God allows of, and is mediately ſerved in) he would do nothing but read, and pray, and praiſe, much leſs refuſe it, when he is permitted as oft as he can. There is a great deal of difference between them that would always be in theſe Duties if it were *lawful*, and thoſe that are ſo apt to neglect them as much as they can, as not neceſſary. And worthy Mr. *Doolittle*, in his Sermon on that Subject in the *Morning Exerciſe*, in *p.* 74. *Serm.* 15. hath ſo learnedly, exactly, and pathetically ſpoken to that Subject, that I know not what can be added to it. I did ſixteen or ſeventeen years ago my ſelf earneſtly move him, that he would print that Sermon by it ſelf, as that which I was deſired to preſs him to by ſome in the Country, that thought it might do much good in a ſingle little Book by it ſelf; whereas, as it was, it lay out of the reach of the moſt, (eſpecially that moſt needed it) as not being able to come up to the Price of the whole Volume. His anſwer was, That the Copy was the Bookſellers, and not his,

and ſo it could not then be done. But I would humbly renew my Requeſt to my Reverend Brother, thinking that that Objection in this time ſhould ceaſe to be of any force, and that the Bookſeller might have no cauſe to complain, if he had the Profit of it in a ſingle Book, of which it need not be doubted, there would be a ready Sale. I cannot but be grieved at what I remember I was affected with, (to hear when I was but a Youth) concerning *London*, that it would have raviſhed a Man's heart almoſt, to have gone in the Streets on a Lord's-day at night, and to have heard them almoſt in every Houſe *ſinging* or *reading* or *praying*, that one would have thought himſelf almoſt in Heaven. I was much ſurprized and troubled when many years after I came firſt to *London*, and found ſo little of theſe practiſes; *Singing of Pſalms* almoſt quite diſuſed in Families (and profeſſing Families too) a practice that obtained from the very beginning of the Reformation, and that whereby Biſhop *Burnet* hath obſerved the Proteſtants were diſtinguiſh'd from the Papiſts; the *Lord's-day* much neglected and made common (and it is ſo in moſt other Towns) whereas it was the Badge of a Primitive Chriſtian, without which he could not aſſume the name; implied in that *Dominicum Servaſti?*

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Chriſtianus ſum, if not miſapplyed and true, it had been a great Charge. *This Man is not of God that doth not keep the Sabbath-day*, Joh. 9. 16. It is obſervable, that in times when theſe practices were leaſt favoured, that a Law ſhould paſs, That all and every Perſon and Perſons, whatſoever, ſhall on every Lord's-day apply themſelves to the Obſervation of the ſame, by exerciſing themſelves thereon in *Duties of Piety and true Religion publickly and privately*. How this is conſiſtent with unreſtrained walking about the Streets, that Day, many making their Viſits, and diſcourſing of Dogs and Horſes, and ſuch like; that have ſo heavily reflected on others for not obſerving the Laws (which have been of diſputable matter) and yet this Law to be no way binding, it remains un-underſtood. It hath been obſerved that Nations and Places have flouriſhed, or not flouriſhed, as the Lord's-day hath been more or leſs obſervable. [See the Epiſtle to the Reader to *Sabbatum Redivivum*, the firſt part.] Some may be ſure that Religion ſhall never keep up in that Town, Family, or particular Soul where the Lord's-day is prophaned or neglected. Famous Judge *Hales* was ſo ſtrict an obſerver of the Lord's-day, that he obſerved

Act for the better obſervation of the Lord's-day. An. 29 Car. 2. 1677.

things went well or ill with him in the Week, as he had been ſtrict or negligent on the Lord's-day. And let Men obſerve it in their Families, and in Perſons, that Religion ſhall languiſh, and ſenſibly go back, where the Chriſtian Sabbath is neglected. I ſhall take it for a *ſign* and a *means* of Proficiency or Non-proficiency in Religion, as this holy Day is obſerved. And let me here ſuggeſt a word of humble Advice: 1. That all Perſons would make Conſcience of needleſs neglect of their Attendance on the Publick on the Lord's-day. Not to make neceſſities, nor eaſily and pleaſingly to admit them; but to account it a burthen and a loſs to be hindered. *Pray ye that your flight be not on the Sabbath-day*, Mat. 24. 20. Some make this ſavoury and likely ſenſe of it, That though if neceſſitated, they muſt fly for their Lives on that Day, yet it would aggravate their Grief and Miſery, that it muſt be on that Day, to deprive them of the Comforts of the Ordinances of that Day in the full Liberties of it, *Pſal.* 65. 4. & 27. 4. As the good Woman, that when with Child, prayed ſtill, that if the Lord pleaſed ſhe might not Travel on that day, as if ſhe were deſirous that others might not be hindered for her neceſſary help, and that ſhe herſelf might have the Comforts of the Sabbath to help her

her to bear up under her Pains. It is very ſad when People caſt to ſet out, or to keep on a Journey on that day, as if they counted it ſo much time gained; or to caſt to take Phyſick that day, *&c.* The conſcience of never having needleſly or willingly neglected the Publick, when in a capacity for it, will be a great Relief when by ſickneſs or weakneſs a Perſon is under an unavoidable detention: And on the contrary, it will gaul ſadly when a Perſon cannot go, that he has wantonly and careleſly neglected to go when he might have gone. And 2dly, when the Publick is done, to make conſcience of keeping within the reſt of the day, to attend to Catechizing the Children and Servants, and to ſecret Duties, *&c.* There needs no part of this holy Time to lye upon your hands, if you conſider your own Needs, and the Advantages of a total and thorough Improvement of it. Renowned Judge *Hales* was ſo afraid of looſing any part of that holy time, that wherever he was, he purſued ſome pious Subject for holy Meditation, the product whereof moſtly are thoſe excellent things of his that are printed. And this I will ſubjoyn as a matter of (true, though) ſad Obſervation, That as many have at the Gallows acknowledg'd that the beginning of their Ruin was in the prophanation of the

the Sabbath, and in the total neglect of it; and many on their sick Beds have been loaden with their sin this way in a chief place: So the Scandal that some Professors have run into, hath been justly ascribed to their too much Liberty on that Day, being either needlessly going out, or having Company coming in for Diversion or common Converse, without the respect due to that holy Time. And for *Family Duties*, I desire it may be considered and observed, 1. Whether Success in Affairs can be expected, when not prayed for? 2. If Crosses unexpected befal you, you could look for no other, when you did not commit your self and Family and Affairs to God's Blessing and Protection by solemn Prayer. And 3dly, for your Souls, how should they thrive, when no Worship of God among you? No marvel if unfaithfulness be in Servants, disobedience in Children, drunkenness, and bastardy, and what not break in upon the House, where there is neglect of Religious Duties in it: what is there to keep such Mischiefs out? As I remember a holy Man once to a Family related to him (where he called at the Door to enquire of their health and welfare) asked, *Whether there was any thing done to keep the Devil out of the House?* meaning, was there any religious Duties in the House to entitle and relate

relate the Houſe and Family unto God. If it be Carnality and Fleſh-pleaſing, and love of Eaſe that makes you lye in Bed ſo long, that you have not time for Duties when you get up (and it may be you caſt for it that it may be ſo) becauſe you love it not. I remember what I have heard a reverend Miniſter ſay that knew the famous Mr. *Bruen*, that he had heard him ſay, That it was better to deny the Body a little reſt, than deprive the Soul of the benefit of a good Duty. Old Chriſtians would have got up on purpoſe, that they might be ready to worſhip God in the firſt place with all their Family. Good Men in the former Age, they would have robbed themſelves of reſt at a night, to have read the Scriptures and good Books, whereby they became brave knowing Men, and got up early in the Morning to have Duties with their Families, and ſo had orderly and religious Families. If worldly Buſineſs croud in upon you, and hinder religious Duties, to neglect them or ſhorten them, you muſt caſt to be up before them, and be afraid leſt any thing ſhould come in before the Bleſſing. But if theſe Neceſſities are conſented to, and frequently hinder your Duties, it will be a load to you when you come to die. A good Man on his Death-bed (dying from home) deſired me to warn People of their

their being too busie and eager in the World, to the neglect of Prayer in their Families, as what he found then a burthen to him. And for Duties at Night, I will suggest one thing, that Men should make conscience of keeping good hours in coming in; that by tarrying out late, they do not unfit themselves for performing them, or unfit the Family for joyning in them. And for Friendship and good Neighbourship, I should never be against it, provided you consider the time, *with respect to Family Duties to be performed, both in the House you are in, and at your own House too.* But there is another great Fault, and sadly general, and that amongst Professors of Religion, who *do keep up Family Worship*, and that is of *rash and sinful Anger*; of which the Men of old (and Women too) professing Godliness, made conscience, as well as of the Sabbath and Family Duties; and to be guilty of such Outrages as many of us are, was counted little less than scandal. I have therefore very lately taken up that Subject to testifie and help against it, if it pleased God. The same Friend requiring at my Hand to publish these Notes, I was not willing to deny it. Out of my great and deserved respects and deference to him, whom I rejoyce to oblige, and for that being so lately preached, I could with

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ſome more eaſe recollect what I have on the Subject; but chiefly for that I am ſatisfied in his Reaſon for ſuch a Work, for the great Neceſſity of it, only a better Hand for it had been deſirable. I have oft ſaid it, That *there is ſcarce any ſin that prevails ſo generally as this does, that does ſo much miſchief as it does, and that ſo little conſcience is made of, as is of this.* They generally make it the Profeſſors ſin, and ſet it againſt the Prophaneneſs and Drunkenneſs that abounds amongſt the Irreligious. And though under favour we may ſay it is not only the Profeſſor's ſin, for there is Rage and Wrath enough with them, together with their other Wickedneſſes; they can be angry and drunken too, *&c.* yet it is a reproach to Religion that there is ſo much of it amongſt the Profeſſors as there is, and though it be not *proper* to us, yet it is ſadly too *common* amongſt us. I do not deſign an Invective againſt it, nor any Perſons guilty of it, but a compaſſionate charitable relief and help againſt it; and ſo it may prove, if God bleſs it, and ſet it on, and it be taken as it is in ſincerity intended and deſigned. And if it ſhould take effect, that Men and Women ſhould make more conſcience of it, and be more watchful againſt it, ſo that it might be leſs amongſt us than it hath been, I ſhall account it as conſiderable a

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Succeſs as almoſt of any Subject I could have preached of. And why ſhould we deſpair of ſeeing ſuch an effect, what is too hard for Grace and the Spirit of God to work us unto? To make Lions and Lambs to lye down together. I deſerve no Applauſe, nor look for any; nor yet will beg pardon of any, for being to bold with his ſin. And if I meet with Scorn from ſome, it is what I look for, and have had Experience of in thoſe few things I have troubled the World with. But he that will not bear a Scorn, if he can hope to do good to any Soul, is of too narrow and ſelfiſh a Spirit for a Miniſter of Chriſt. The humble modeſt Chriſtians that ſhall get good hereby, I deſire they will be thankful to God, and pray for

Their Servant in the Goſpel,

Henry Newcome.

TO THE
READER.

THere are two Diſcourſes *lately come to our view, by* two *very excellent Servants of Chriſt*, *the* Authors *whereof* both *labouring* in the Lord's Vineyard *in the* ſame Country *, *and not at a remote diſtance from one another; are however much nearer to each other in* Spirit, Judgment, Deſign, *and* dearneſs of mutual Affection. *And the* agreeableneſs *of theſe Diſcourſes to* one another, *and their joynt ſubſerviency to* one common End, *the promoting of* practical Godlineſs, *is not leſs conſpicuous than that which is* between the Authors themſelves. *The* one *treating of* Perſonal *Order*, *the* other *of* Domeſtical. *That*, Chriſtian Reader, *which is* here *offer'd to thy view, is a moſt uſeful Preparative and Prerequiſite* to the other. *'Tis plain, they can neither be capable*

* *Lancaſhire.*

Viz. Mr. *Heywood's* Treatiſe, entituled, *A Family Altar*, now come forth at the ſame time with this.

of

of being good Governours, *nor indeed useful Members, of* Families (*much less of* larger Societies, Sacred *or* Civil) *that have not learn'd to* govern themselves, *or bear* rule over their own Spirits. *So unruly a Creature as Man is,* within himself, *must undergo a great transformation, to make him* regularly, *and* profitably *sociable with others.*

It was predicted by the Evangelical Prophet, That in the happy Times of the Gospel, the Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them, *Isai.* 11. 6—9. *By which Metaphorical Expressions, is represented in lively colours, the strange effect, which the Government of Christ shall have upon those, who by the Ministry of the Word, shall be subdued by him, and made the obedient Subjects of his Spiritual Kingdom, and his willing People in the day of his Power, in the Beauty's of Holiness. They shall through the efficacy thereof upon their Hearts, be so changed, that they shall seem New Creatures, metamorphosed, or transformed, as it were, out of Beasts into Men: Such as before were of a fierce, hurtful, venomous Disposition, like the forementioned savage and venomous bruit Creatures, should become meek, and gentle, harmless and tractable, and converse together in peaceable and friendly manner, as becomes*

comes the Subjects of the Prince of Peace, and Professors of the Gospel of Peace. But how, or by what means shall this strange and stupendous change, be brought to pass? This is rendred as the Reason, for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. *The abounding saving Knowledge of God in Christ, revealed in the Gospel, and made effectual by the Spirit, shall thus new mould and transform Men into the Image of God, and make them conformable unto Christ, who was meek, and lowly in heart, and was love incarnate. We live in Times wherein Knowledge does abound; but how little of the forementioned effect, and powerful change of the temper and disposition of Mens spirits, is discernable, or to be found? Hath the Gospel, which at its first Promulgation, was so powerful to change sinners of the Gentiles into Saints; and to turn them to God, from Idols,* to serve the living *and true* God; *by calling them out of* darkness into marvellous light: *hath it now lost its power, and become like the Law,* weak through the flesh? *No certainly, the everlasting Gospel is still* the Power of God unto Salvation, to every one that believeth; *and is mighty through God* to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every

Thought to the Obedience of Christ, 2 *Cor.* 10. 4, 5.

But though we have the Gospel, yet we have too little of the Spirit of the Gospel, though the Gospel be come unto us in Word, yet too little in Power and in the Holy Ghost: for how little of the fruit of the Spirit, which is Love, Peace, Long-suffering, Gentleness, Goodness, Meekness, &c. *is to be found amongst those who profess themselves to be the Disciples and Followers of Jesus Christ? But the Works of the Flesh, are so manifest, that they need not be named; unless it be to reprove them. Amongst these, rash and sinful Anger, does partake, and discover much of that Root of Bitterness, from whence it springs, in its mischievous effects, in which it is so fruitful, that they cannot be numbred for their multitude, nor enough bewailed for their sinfulness; the Tongue is called a* world of Iniquity, *when set on fire by this Passion, yea,* set on fire of Hell, *as the Spirit of Truth, who speaks both of Persons and Things as they are, doth assure us,* James 3. 6.

No Passion stands in more need of Moderation than this, because it is one of the frequentest that Men are troubled with, and the most unruly, and does the least admit of restraint, from Reason, or Religion, the one being dethron'd, and the other quite forgotten, while the Passion prevails and is predominant. How useful

then

then and ſeaſonable is this Treatiſe, as a Remedy to ſo common a Malady, as an Antidote againſt ſo peſtilential an Infection; for 'tis very catching, and ſpeedily ſpreads from one to another.

The Reverend, Pious, and Learned Author, hath compriſed much in a little room, convincingly ſetting forth the ſinfulneſs, with the miſchievous Effects of raſh Anger; and alſo the moſt effectual Means to prevent, reſtrain, and keep it within its due Bounds. The Treatiſe may ſerve as a Glaſs, wherein they that are ſubject to this Paſſion, and the Exceſſes of it, may behold how ill it becomes any, who pretend to the Government of Reaſon; and much worſe becomes thoſe who make profeſſion of Religion; for if it be conſidered, how much of Religion lies in Love, (Love being the fulfilling of the Law; *yea, be that* dwelleth in love, *is ſaid* to dwell in God, and God in him.) *It's eaſie to infer, or whether Men will make the Inference or no, becauſe unwilling to condemn themſelves, (as the Jews in the Queſtion about* John's *Baptiſm) yet the Conſequence is unavoidable, that where there is much Paſſion, Strife, and Contention, there is but little of Religion: He that* bridleth not his Tongue, *may ſeem to be religious, but his Religion is vain,* James 1. 26. i. e. *comes ſhort of obtaining the end of Religion, which is Salvation. But how lovely and endearing in it ſelf, and what an ornament*

to Religion is Meekneſs, Slowneſs to Anger, Readineſs to Forgive, and not only ſo, but to render Good for Evil? A meek and quiet Spirit is in the ſight of God of great price. Reader, let it be ſo in thine, and then thou wilt anſwer much of the Deſign of this Treatiſe, and ours in recommending it, who are

Thy Servants in the Lord,

JOHN HOWE,
JOHN STARKEY.

PROV. XXV. 28.

He that hath no rule over his own Spirit, is like a City that is broken down, and without Walls.

THE *Proverbs* of a latter Collection, aſcribed yet to *Solomon* (which begins in this Chapter) admit of more connexion than the former did; yet ſome of them are entire Sentences, as this is for one, intreating of a Matter diverſe to what went before, and ſo admits of no Light from the Coherence. And it will be our work to handle it as an Entire Propoſition, and as a Doctrine, in the very words, *viz.*

That he that hath no Rule, &c.

And ſo ſhew, 1. The ſence of the Similitude, A City that hath had Walls, and has them broken down, or is an unwalled

Town, is of no Defence. *Jeremy* ſadly laments the Walls of *Jeruſalem* to be broken down, and *Nehemiah* alſo, and was at great care and coſt to rebuild them; and thought the People but half reſtored till this was done: A place that lyes open is in a ſad condition, and next to being ruined, eſpecially when Invaders are abroad, and Enemies near, as were about *Jeruſalem*. In ſuch a Caſe, (1.) Any Body may come in unnoted, and rob and ſpoil; and Forces may come upon them, and nothing to make reſiſtance with, they may take ſuch a City without the coſt or trouble of Beſieging. (2.) Any Body may go out and eſcape Juſtice, and go over to the Enemy and betray it. (3.) Strangers may come in and inhabit, and ſo ſpoil it's Riches; may ſwarm all over it, and eat up the Inhabitants. The Safety, Honour, and Government of the Place all void when it lies open on this manner; they are ſure of nothing; can call nothing their own whilſt in this Condition.

This in the Application of the Parable ſignifies, 1. That the Soul of Man was at firſt made a defenced City, encompaſſed with Walls, and bravely ſecured from Enemies both from without and from within. 2. That theſe Walls by the Fall are broken down, and in the Unregenerate all

lies open to Invaſion without Reſiſtance or Defence. 3. That there is ſomething of great value in the Soul which is worthy to be kept, and in danger to be loſt. 4. That it is the great Work of Grace to build up the Walls which Sin hath broken down, and to ſet up the neceſſary Defences and Fortifications. 5. That to keep them in conſtant good repair, is a good Man's great care and duty. The Muringer is a great Officer in this City. 6. That it is a moſt deplorable and lamentable thing to have theſe Walls broken down that ſometimes have been up, and betokens ruin to that Place (and Soul) if it be ſuffered to lye in that order.

2*dly*, In likeneſs to this, What is it for a Man to have *no rule* of his own Spirit; the Man that hath no Cohibition or Retention to his own Mind. No Bridle, ſays one, no Command or Empire, ſays another, who doth not, or cannot keep in himſelf *homo animi ſui incontinens.* Such a Man is obnoxious and liable to many Loſſes and Dangers.

Now *his own Spirit*, the Subject of this Empire and Rule is, 1. By many taken largely (and truly) for all his Affections; they ought to be bridled and reſtrained, The *Fleſh luſteth againſt the Spirit*, Gal. 5. 17. and the *Spirit that is within us luſteth to En-*

vy. James 4. 5. It may ſignifie the force of both the Concupiſcible and Iraſcible Appetite, that we ſhould check and reſtrain the inward corrupt Luſtings of the Soul, that they may not break out into inward or outward act to his own or others prejudice. And Judicious *Cartwright* on this place ſays, *It concerns us to ſearch eſpecially what Vice we are moſt addicted to, and to take ſpecial care that we do not in that thing break out, by leaving our Spirits without guard.* We muſt take care to compaſs about our Mind and Affections with a Wall, Gates and Bars, and all little enough, that what ſhould not go out be kept in, and what would not come in be kept out. All Exceſs in any of our Carnal Affections, reſtraint muſt be carefully and duly laid and kept upon. There are thoſe Men that have no government of themſelves, and their Fort lies open to be taken upon every Summons by the Enemy. Such are the Luſtful and Unclean, 2 *Pet.* 2.14. *Having Eyes full of Adultery, and cannot ceaſe from Sin.* Every Whore-maſters then. *Prov.* 7. 21,22 The Drunkard, that counts it a piece of Kindneſs and Civility and good Nature to go with every one that asks him to the beloved Alehouſe, and that on the Lord's-day it ſelf. He hath no Walls, can ſee no time to give over; he hath no rule of himſelf

at

at all; when he awakes he *will ſeek it yet again*, Prov. 23.35. He loves drink at firſt (at leaſt as he ſays) for Company ſake, but he will ſoon love it for Drink's ſake) that he cannot be without it. Ale and Wine is his Element, he has commenced and taken his Degrees in Debauchery, and now *adds Drunkenneſs to Thirſt*, (*Deut.*29.19.) hath attained to a drunken Thirſt, and now he hath made Exceſs natural and neceſſary. We have a diſtinction of *ſeaſoned Drunkards*, ſuch as have arrived to a great habit, and cannot *but drink*; and can drink too, and not be prejudiced by it. Theſe are men of Empire in their Slavery: but many Well-wiſhers to the Trade are ſpoiled in the *ſeaſoning*. But ſeaſoned or ſeaſoning, they have no power in the caſe. And for Unrighteouſneſs, Oppreſſon and Covetouſneſs, many have no rule of themſelves at all. If they can but get in the World, they care not whom, nor how much they hurt, nor how much wrong they do to their own Souls. And ſome have no rule of their own Spirits for Acts of Charity; they have no power to part with any thing, but are ſcandalouſly ſordid and baſe in their Contributions; hardneſs of heart and covetouſneſs hath the whole Empire in them; they *forget to diſtribute*, *Hebr.*13.16. or not at all proportionable to their place and havings.

2. The

2. The Paſſion of Anger, many reſtrain it to that *Eccl.* 10. 14. the Spirit there ſignifieth Anger. So *Prov.* 16. 32. he that is *ſlow to anger is better than the mighty*; the more truly great and valiant Perſon, that keeps down and keeps in his Paſſion. He is a Man of great ſtrength that is rarely Angry: 1. Becauſe there are always Provocations enough: 2. Becauſe a Man is naturally apt to be provoked. Men are the moſt miſtaken in their Judgments in this thing, to count him a poor puſillanimous Man, that is not angry when provoked and injured; it is not weakneſs of Mind, but great ſtrength and mightineſs; He *is better than the mighty*, and is liker to God, and in greater honour with God, Angels and good Men, than the moſt valiant Man; and *he that ruleth his Spirit, than he that taketh a City.* He that can keep out of Anger, or can keep it down, is a mighty Conqueror. He is more honourable than the moſt glorious Victor over a ſtrong City. He is better, 1. Becauſe it is a ſorer War that a Man has with his own ſelf and with his own Affections, than to fight with others, becauſe the Enemy is more unſeen, and has more intereſt, does all by Treachery and Ambuſcade; and the danger and loſs is greater to be beaten;

Fortior eſt qui ſe, quam qui fortiſſima vincit mœnia.

ten; in the other Warfare it's but loſs of Honour or outward Goods, *&c.* but this is in the loſs of the Soul. A Man fights *with himſelf* to ſave his *Soul.* 2. Becauſe this Victor profits himſelf, and hurts no Body elſe; in the other caſe Men are ſure to hurt others, and it may be not much profit themſelves. 3. Becauſe the other overcomes by the help and hazard of others; the Patient overcomes *per ſeipſum & in ſeipſo*, by himſelf (aſſiſted only by Divine Grace) and in himſelf. 4. The Diſpaſſionate Man overcomes not only Fleſh and Blood, but the *powers of darkneſs*, Eph. 6. 12. And I will aſſure you the Powers of Hell are no little concerned in theſe Wars and Victories, ſince he that moderates not his wrath *giveth place to the Devil*, Eph. 4. 26, 27. Now how aptly doth my Text annex to this, That he that hath no rule over his own Spirit, is ſo far from being ſuch a mighty Man, and a Conqueror, that inſtead of being better than he that *conquereth a City*, he is one ſo baſe, that he loſeth *his City*: He makes his City, that might be a ſtrong Hold for God, to lye open and naked, and to be invaded and ſpoiled at every turn, as being *broken down* and *without Walls.*

3*dly*, Some

3dly, Some will have it ſignifie the neglect of the Tongue, and certainly there is much unfortifiedneſs on this account, and ſo great damage, when Men have no rule of themſelves in what they ſay, make no choice in their words, but to ſay what's next. *Pſal.* 39. 1. and 141. 3. When Men pour out every thing without reſpect, 1. to Time, 2. Place, 3. Company, (4. many times Truth) to throw out what comes next, much damage comes to the poor Creature this way; *In the multitude of words there wants no ſin*, Prov. 10. 19. It is a great thing to have Walls in this caſe. It is ſomething of government when a Man can hold his peace, ſo as (1.) Not to trouble the Company with impertinent Stories of himſelf; and (2.) To be ſure not to ſpeak what ſhall hurt them that are preſent, or them that are abſent: *Prov.* 29. 11. *A Fool uttereth all his mind* (or ſpirit, *Marg.*) and ſuch an one to be ſure hath no rule of his Spirit: But *a wiſe Man keepeth it in till afterward*; ſaith not all always that ever he can, but keepeth ſome for another time. The known ſtory of *Pambo*'s Leſſon is of great Inſtruction. Some wiſe Heathens had ſuch bounds on their own Spirits, with reſpect to their Tongue, as to ſay, they would never ſpeak at all, but when their ſpeaking might do more good than their ſilence.

ſilence. And *Thomas Kempis, It is an eaſier thing to be ſilent than not to offend in ſpeech and multitude of words.* Talkative People want rule, and walls about their Spirits. *James* 3. 2. *If any man offend not in word, the ſame is* comparatively *a perfect man, and able alſo to bridle the whole Body.* As if, rule the Tongue and rule all. *Prov.* 17. 27, 28. *He that hath knowledge ſpareth his words.* It is want of wiſdom to be too talkative. *Even a fool, when he holdeth his peace, is counted wiſe; and he that ſhutteth his lips is eſteemed a man of underſtanding.* When ſome Stranger was among the wiſe Men of *Athens,* (if I miſremember not the ſtory) and took notice of, and writ the wiſe Sayings as they came from each of them; and when one among them let nothing fall towards the Collection, and was ſolicited to do as the reſt had done, he anſwered, *You may report where you go that there are ſome in* Athens *that can hold their peace.* Where there are no Doors about the Lips, nor guard there, there oft much hurt is done. *Prov.* 15. 2. *The tongue of the wiſe uſeth knowledge aright*; venteth not all at a time, nor at all times; *but the mouth of fools poureth* [or belcheth or bubleth] *out fooliſhneſs.* And *Verſe* 28. *The heart of the righteous ſtudieth to anſwer* [conſiders to ſpeak appoſitely and to purpoſe] *but the*

mouth

mouth of the wicked [for want of that due conſideration ſpeaketh at random, and ſo] *poureth out evil things.*

Now this rule over a Man's own Spirit (to ſerve my deſign) I ſhall take in the latter Senſes conjunctly, with reſpect to Anger expreſt by Words (and Actions, if it goes ſo far, as oft it doth.) But Anger and angry Words ſeldome are aſunder. Men have no rule of their own Spirits, and lye open without Walls, that offend this way. 1. Anger is a natural Paſſion, and may be without Sin; nay, is given us for the due reſiſting Sin, *Eph.* 4. 26. *Be angry, but ſin not.* If you be angry, be ſure you ſin not with it. Our Saviour looked on them *with anger*, being *grieved* for the hardneſs of their heart. *Anger and grief for mens ſins are juſtified by our Savours example* (as Mr. *Baxter* on that place). Anger at ſin, and an Anger with grief and pity to the ſinner, is the only lawful Anger. It is Anger at ſin, but not an Anger to ſin. They that are Angry and ſin, are ſeldom angry at ſin, as ſin, at all. Pure Zeal is ſanctified Anger. *In human things* (ſays one) *Anger is lawful, when it is for Vertues ſake, or in the cauſe of others, but then it muſt be in meaſure.* And this *modus iraſcendi* [the meaſure in Anger] *cum ne plus æquo iraſcamur, tum ne æquo diutius* [is when we are not angry more than

than is fit, nor longer than is fit.] *We pretend Anger* (ſays a great Divine) *to the Sins, not to the Perſons, for God's, not our own Cauſe.* But this may be diſcovered, 1. In the partition of God's and our own Cauſe; as *Moſes* in the Rebellion of *Korah*, he was Angry; God's and his own Cauſe engaged in it. But ſee them ſingle, *Miriam* and *Aaron* offered a private Injury (though a great one) and he gave them not a word. The People make a Calf, he throws down the Tables, and chides all. A meek Lamb in his own Injury, a fierce Lion in God's. *Numb.* 16. *Numb.* 12.3. *Exod.* 32.19

2. If it be againſt Sin, we ſhall not ſin in it. As *David* about *Nabal*, falls to ſwearing, and conceives a bloody Intention of Murder, and an ungodly Revenge. 3. Holy Anger doth not unfit us for any Duty towards God or Man. As *Moſes* was angry with the People, and chid them and more, yet even then he prayed to God for them. *Jonathan* angry at his Father, yet a Son and a Subject at the ſame time. *Sincere Anger is a loving Anger and a devout Anger* (ſays the ſame excellent Man.) 2 *Sam.* 25. 1 *Sa.* 20.34.

2. Anger

2. Anger therefore *to Sin* (which is ſinful Anger, as God knows moſt of our Anger is) is a great Evil, as Mr. *Baxter* (on the fore-quoted place) but uſe it not *blindly, raſhly,* and *inordinately* to ſin. Thoſe that have Walls ſtrong enough to keep in juſt Anger and Zeal for God, that it degenerate not into ſome ſelfiſh end at ſome ſide of it, may have no Walls to keep out intemperate Wrath. Now it is ſinful,

1. When *it is againſt that which is good.* To be angry when Men do well, and will not ſin with you, nor ſin as you do, and to ſpeak evil of good Men and good Practices, this is Diabolical Wrath. *The Spirit that is within us* (if we have no rule over it) *luſteth to Envy,* James 4. 5. Men may be really and wickedly Angry, when others do better than they can find in their hearts to do. And hence proceeds detraction and leſſening others all that ever we can. And ſome have no rule over their own Spirit in this reſpect. If no Body were better nor ſtricter than thou, it would pleaſe thee better.

2. When Men *are angry* at their Brother *without cauſe.* No deſign to offend thee, and no real true Cauſe of offence, if examined; yet upon miſapprehenſion Men oft are angry. This is for *want of rule of your Spirits.* That Men oft fly at others in the

the dark, and are in a rage without ſcarce any colour of Provocation; like the barking Dog that flies at the next comer, and it may prove his own Maſter.

3. When Men are angry *for a ſmall Cauſe*. Anger is too great an Effort of the Soul, to be let out for a Trifle; like as to raiſe the Militia to ſet a Vagabond in the Stocks. The matter, whether real or no, however it goes, will not bear ſo great a commotion, ſo great a ruffle and diſturbance. Thou couldſt not have been in a greater heat if ſome body had offer'd to have killed thee, than thou art for a wrong look, or a *miſplaced* or *miſ-accented* word. Some with ſome ſort of People, know not when they ſhall offend, they will be offended for ſo little a thing. It is all one almoſt what is the occaſion, if they can be angry they will be angry, as if they were big of it, and it were an eaſe to them to be delivered.

4. When Men are angry *too much* for *a real great Occaſion*. To be angry without Cauſe, *Ariſtotle* expreſſes it to be *quibus non oportet, de quibus non oportet, & magis quam oportet*; *with whom* we ought not, and *for what* we ought not, and if Perſon and Thing would bear it, yet we muſt not be angry *more* than we ought. The Party hath done greatly amiſs, yet you ſhould

not be angry without bounds, as to break out into all manner of bad words; ſome times againſt God himſelf. Some will curſe and ſwear when angry, and ſpeak any thing to villifie his Brother that hath offended him. *Racha* and *thou Fool* are nothing with ſome of you. Where are your City Walls and Gates and Bars this while? And if it proceed to Blows it is ſadly Exceſſive; thou art in too great a Paſſion to ſtrike for *Correction*, or indeed to intend it; and to do it *for Revenge* is a great and dangerous Uſurpation upon the Soveraign Avenger, and he will be avenged on thee. A moderate Anger and Reſentment might have ſerved for a Fellow-ſervant, that hath a Maſter in Heaven to account unto.

5. When Men are angry *too often*. We ſhould be *ſlow to wrath*, and *long-ſuffering*, and not *eaſily provoked*. But when Men are as oft angry as ever they can; when it may be ſaid to ſome, when *did you ever avoid Anger if there were occaſion for it?* where are your Walls this while? The holy and bleſſed God, it is truly to his glory ſaid of him, *Pſal.* 78. 38. Yea, *many a time turned he his Anger away*, and did not ſtir up all his Wrath: But far be it from you to do ſo; you have waved many an Opportunity for the Soul, many an Opportunity for Charity, and of doing Good; but an Opportunity

portunity for Anger many can truly ſay they have rarely, if ever miſſed.

6. When Men are Angry with *too many*. An ordinary thing, when ſome hath angered us, to be angry with all about us; ſome one hath diſpleaſed thee, and now no body can pleaſe thee; the Innocent are diſquieted, and equally treated with them that have offended; a moſt unreaſonable and unjuſt thing: This is one way, that *the Fool troubleth his own Houſe*, and ſhall *inherit the Wind* by it, *Prov.* 11. 29. A hard task ſome have for their deſired Peace, that to pleaſe for their own parts will not do it, unleſs every body elſe pleaſe too, which is in no ones power to procure.

7. When Men are Angry *too long*: Can never give over when they begin. *How great a matter a little fire kindleth*, James 3. 5. If you intend amendment to the Party, fewer words in love were liker to effect it; but this length of Diſpute provokes more ſin, and no one knows when it will be at an end; and then to let the Wrath ſettle, no one knows what it will end in: when you cannot end your Wrath at one bout, but fall into ſullenneſs, and keep it up for days; O ſad! what a diſmantled City is this? Is *the Sun gone down upon your wrath?* Was there ſo great matter for it? or rather, will you ſo far *give place to the Devil*

(*Eph.* 4. 26, 27.) as to take him to be your Bed-fellow. God is *ſlow to wrath*, and *will not keep his Anger*; but you are ready to be angry, but not ready to lay it aſide, unleſs it be quickly to return to it again.

8. When it proves *digeſted wrath*, and *ends in hatred* (which is *ira inveterata*, inveterate Anger) and *deſire to revenge*. If you are Angry with any one, ſo as to be willing to do them hurt, this is ſinful and unchriſtian. You ſhould not admit every one that hath croſſed you, (nay, if he hath wronged you) into the Liſt of your Enemies (for you are to keep no ſuch Roll). And none ſhould be your Enemy ſo far, but you ſhould love him, and be ready to do him good ſo much the rather, that you may win him with kindneſs, and *overcome evil with good*, Rom. 10. 20, 21. To do any one any hurt in your ſudden Paſſion, is a great wickedneſs; and to ſay you did it in your Anger, will not excuſe it, (no more than doing ſuch a thing when drunk) but rather aggravate your ſin, and double your guilt. Who gave you leave to be Angry? To caſt *Firebrands* about, and to ſay *it was in ſport*, (*Prov.* 26. 18, 19.) is as good as to ſay, I was angry when I did this undecent thing. What Miſchief had *David* like to have done in his wrath? and how thankful is he to God that he was reſtrained

ſtrained and prevented. What *a grief of heart* might the angry Expedition of that Day have been unto him, when he had been in beſt Proſperity, as was wiſely ſuggeſted by *Abigail*, 1 *Sam.* 25. 31, 32, 33. *John* Cardinal *de Medicis*, Son to *Coſmo* Duke of *Florence*, rode a hunting with his Brother *Cortia*, at the killing of the Hare, the Brothers fell to debate about the firſt hold, each of them attributing the honour of it to his Hounds; one word drew on another, till the Cardinal gave *Cortia* a Box on the Ear; *Cortia* immediately drew upon him, and thruſt him into the Thigh, of which he died preſently: A Servant of the Cardinals, in revenge, gave *Cortia* a ſore wound, ſo that (ſaith the Hiſtorian) with the Veniſon, they carried home to Duke *Coſmo* one Son dead, and the other wounded, of which he died ſoon after. The brave Atchievement of Anger let looſe, and the deſtruction upon deſtruction upon the City without Walls. But to premeditate Revenge, and to bear Grudges after you have fallen out, and to dare to ſay, *I will do to him as he hath done to me*, (or as in our own Dialect, *I hope to be even with him*) *Prov.* 24. 28. or to rejoyce when *any Evil comes to him*, Verſ. 17. This is ſublimate Wrath, and no way conſiſtent with the Religion of Love and Forgiveneſs, of which

you make Profeſſion. Here is a Spirit ruled by the Devil himſelf; for you know not *what Spirit ye are of*; for *Luke* 9. 55. the genuine Spirit of the Goſpel is Diametrically otherwiſe: Whereas *there is envying and ſtrife*—are you *not carnal, and walk like Men*, 1 Cor. 3. 3. but if you deſign Hurt and Revenge, you walk like Devils; and where *are your City Walls* this while? This poor Soul lies open, naked to all the Invaſions of the Enemy; and where this is in this height; there *is confuſion and every evil work*, James 3. 16.

I ſhall ſubjoyn in this place once for all that famous paſſage of our Saviour on this Subject, *Matth.* 5. 21, 22. where he to vindicate the Law from the corrupt and too ſcanty Interpretations of the Jewiſh Teachers, he ſpeaks of the Law about Murther; where he takes notice that they made the Law to reach only the outward Act, and the Puniſhment only to reach the outward Man: but he ſhews that this Law may be broken by the heart, and a Man may be a murtherer that is unjuſtly angry with his Brother, and hates his Brother. For (1) ſuch a one would kill if he could, for the time that his Paſſion is up. And (2) oft murthers are owing to ſuch Cauſes. And ſuch Paſſions, if indulged, none knows what they may end in. But the Puniſhments are from

from God ſure to fall on them that kill, and on them that are angry in order and tendency to kill, in alluſion to their ſeveral courts and degrees of puniſhment, which riſe from ſimple Death, Stoning and the Sword; and for heinous and moſt flagitious Crimes to burning alive, or burning their Bodies when dead, an execrable thing among them; and this was counted the Puniſhment of the Valley of *Hinnom*; you ſhall find worſe from God than all this comes to. If you *be angry without cauſe*, ſo as to be wrathful and evil-minded towards your Brother, to hate him, and wiſh him hurt; if it go no further than the heart, it is a damnable ſin, if not repented of; but greater the ſin and danger if it break out into words: To ſay *Racha*, a vilifying expreſſion, and the action that uſually accompanied it is implied, ſpitting on him or at him; vilifying him *unjuſtly*, as the vileſt of Men; with reſpect to his Perſon and outward Condition, to treat him with the greateſt Scorn and Contempt. A thing God allows not towards any, for the honour of our common Nature. A Malefactor that deſerves diſgraceful Scourging yet he muſt be beaten within ſuch a number of ſtripes, (*Deut.* 25. 2, 3.) *leaſt thy Brother* (even ſuch a one as this, even as one at the Rogues Poſt) *ſhould ſeem vile unto thee.*

And will God ſuffer it unrevenged, that ye ſhall in your Spleen and Paſſion vilifie any one on ſome private (it may be but conceited) Injury, to call him ugly, beggarly, pitiful Fellow, becauſe he hath angered you. But it is higher yet to call him *Thou Fool*; in Scripture ſenſe this reflects upon his Mind and Morals, as a moſt wicked Perſon, to be caſt out of all Society, as an Heretick and one Accurſed, and judged fit for nothing but Hell. To reprobate them in thy Rage and Malice, and wickedly to paſs thy doom upon him, and to damn him as far as in thee lyes, by making him a Scripture Fool, which is a flat wicked Man. Dr. *Lightfoot* will have raſh Anger to be guilty of the Judgment of God, and theſe two latter to be obnoxious to Puniſhment from the Magiſtrate, as things not to be tolerated, as tending to break the Peace, and to further Miſchief if not curbed. And Dr. *Gell* on this place ſays, *There ought to be in the Church, Courts and Councels to judge and cenſure reproachful words.*

All ſhews the great evil of unbounded unjuſt Wrath, the evil of it and the miſchief that it doth, and that much more if it take degrees with you, and break out in unchriſtian words, it ſhall not eſcape the Judgment of God, and if not repented of, it ſhall meet with his *Hell fire* properly ſo called.

Men

Men muſt not begin Anger without *a juſt Cauſe*, nor continue in Anger above a *juſt time*. One reckons up (appoſitely enough) four ſorts of angry Men: 1. Some it is ſoon kindled in, and ſoon goes out; the cholerick People, like Gunpowder, no ſooner toucht, but inſtantly fire in your face, yet all but a ſudden flaſh. 2. Some long in kindling, and long in going out. Theſe are of a melancholy temper, long before they burn, but laſt a great while. 3. Some ſoon kindled, and long in burning; and theſe wrathful Wretches are worſt of all. 4. Some long in kindling and ſoon cooled; and theſe are beſt of all, and likeſt unto God; they will not begin Anger unreaſonable, nor continue it unſeaſonable.

There are two things to be done to purſue this Similitude to the deſigned end of it.

1. To ſhew the Damages we are liable unto whilſt thus unwalled and unfortified, which may ſerve as *Motives* to the Duty implied.
2. To ſhew the way to be fortified better, as the beſt *Means* againſt this great Evil.

1. The

1. The Damages we are liable unto, by not having *due rule over our own Spirits*, by being unwalled and unfortified. Our Wall is broken down, and we lye open.

1. In General. 1. To our vigilant Enemy to break in upon us at pleaſure, and that is the Devil; if we abide in Wrath, we *give place to him*, Eph. 4. 27. which implies he hath a chief hand in kindling this fire, and adding fewel to it, and is highly pleaſed with it, and gets great Advantages againſt us by it. You make one another ſad, but him merry by your clamours and quarrellings. Now is his time, 1. To deſtroy Love; 2. To aggravate the Offences; 3. To help you with provoking words; 4. To put you on in your heat to ſay or do ſomething, that elſe would not have been ſaid or done; and 5. To lay a foundation for more work of the ſame kind for the future, by boiling it to hatred and malice and enmity and perpetual uncharity.

2. To our baſe Corruptions to break out (which yet had been kept in) to the diſquiet of ſome, and ſcandal of others. One would not have thought there had been ſuch a *ſuperfluity of naughtineſs in thee*, as this Paſſion hath let out to the hurt of all about thee. That gets out now which will not eaſily be gotten in again; and that gets vent

vent now, that will not be fetcht back again. Such baſe words had never took Air but for this occaſion: but where there is no Walls, theſe Salleys will be frequent as they are filthy and miſchievous, ſuch as are *bitterneſs*, and *wrath*, and *anger*, and *evil ſpeaking* and *malice*, Eph. 4. 31. If there be any thing within againſt thy Brother, that were fitter to be kept in, now it breaks out to his reproach and great prejudice, by the hurt it may do him, and the hurt it may tempt him to do in his own defence or vindication, or it may be Revenge. Any thing that is evil within (and there is always enough) may now break out, for the Walls are down, and there is nothing to keep it in.

2. Both theſe ways *more particularly*, there is great hurt done by, and to, this unguarded Spirit. By the Incurſions and Excurſions before-mentioned. It damnifies

1. In thy *Innocency*, and lays thee under guilt; thou canſt not be innocent, and do thus from time to time; thou art a Tranſgreſſor of the holy Command, that forbids unjuſt and inordinate Anger. Thou ſinneſt in thy ſelf, within thy ſelf, and thou ſinneſt in thy words and actions. *He loveth tranſgreſſion that loveth ſtrife*, Prov. 17. 19. and *an angry man ſtirreth up ſtrife*, and *a furious man aboundeth in tranſgreſſions*, Prov. 29. 22.

29. 22. *It is sin*, and that is no little evil; but the Sin of Anger seldom goes alone. * *Swearing*, † *lying*, reviling, violence, *&c.* do oft attend it.

* *You should rather hate Anger, that occasions you to swear, than think to excuse swearing by being angry abominable.*

† *In the fit of Anger Men care not what they say, true or false, and after oft to cure and mitigate the matter, they stick not falsly to represent the whole thing.*

2. In *thy good frame and disposition for holy duty*, without which thou canst not live. The performance and acceptance of Religious Duties is sadly hindered hereby, because rash Anger is so great a sin; therefore before you *offer your gift* you should end your quarrels, *Matth.* 5. 23, 24. Take special heed of Anger that your *Prayers be not hindered*, 1 *Pet.* 3. 7. that it hinder not the duty, or the success of it; you must remember to pray lifting up holy hands, *without wrath* and doubting, 1 *Tim.* 2. 8.

3. Consequent, or a part of this, it will damnifie *in the presence of God to thy Soul*, without which thou wilt have a poor dull life, *Psal.* 63. 1, 2, 3. Thou hast fumed him to a distance from thee, and shalt not find him to influence thee and comfort thee, as sometimes he hath done. He may well take his turn to be angry, and thou maist find it to thy cost.

4. *In*

4. *In thy Peace.* If you would not *grieve* the *Spirit that ſhould ſeal you*, you muſt put away all *bitterneſs* and *wrath*, Eph. 4. 30, 31. The ſweet Spirit will not abide in the Houſe, where there is ſo much noiſe, that good men have no mind to be there, if they could help it. No marvel if you want inward peace, when you are ſo unquiet, that we cannot know by this work, *what Spirit you are off.* To be ſure in this temper and outrage you are not of the Spirit of Chriſt, chooſe what you are in the main. And if the Truth of Grace can be conſiſtent (at leaſt evident) amidſt ſuch habituated Paſſion, is very hard to underſtand. That ſad word (of a great Man of God) I have often mentioned, That *they rarely have much Peace of Conſcience that do not make Conſcience of Peace.* Who will wonder, or almoſt pity you, when you complain of unaſſuredneſs, when you indulge Anger as you do. How can you hope that God ſhould be well pleaſed with you, when no body almoſt can pleaſe you.

5. *In thy wiſdom.* It is want of preſence of mind (that is, of Wiſdom) or thou wouldſt not turn thy ſelf out of doors, on this faſhion, for a ſlight cauſe, or for any cauſe, *Prov.* 17. 27. a man of *underſtanding* is of an *excellent* (or as it is in the Margin) of *a cool Spirit.* It is a *Nabal*, and *folly is with*

with him; that is, morose and evil humoured that he *cannot be spoken to*, (1 Sam. 25. 17. 25.) that setteth Will and Humour above Reason. *Anger resteth in the bosom of Fools.* Eccl. 7. 8, 9. *The discretion of a Man deferreth his Anger*, Prov. 19. 11. It is want of Discretion to be angry. *Ira* [Anger] is *ab ire*, to go out of himself, and to be pacified, is *redire ad seipsum*, to return to himself. *A proud man* (saith one) *has no God, an envious man no neighbour, and an angry man hath not himself.*

6. *In thy Honour and Reputation.* It is a great abatement to any man that he is a rash and passionate man. *Proud and haughty Scorner is his name that dealeth in proud wrath*, Prov. 21. 24. It is a blemish to him to be under such a Character. An Heathen advised an angry man to look in the Glass in the Paroxysm, what a disfigurement it is, Eyes flaming, Countenance distorted, Mouth frothing, *&c. Nescio utrum magis detestabile vitium an deforme*, Seneca. I know not whether it be a more detestable or deformed Vice. Men have no pleasure in converse with such a man, lest he be hurt or infected by him, *Prov.* 22. 24, 25. And is it not a fine credit for thee to be marked, and to be warned of, as one to have as little to do with as may be? *Make no friendship with an angry man*, &c. He is too hot

to

to make a Friend of, or to keep in with any while, or to have much comfort from, or not to be prejudiced by at ſome turn, or at the long run. But eſpecially it damnifies the honour of the Religion thou profeſſeſt; when Men ſhall have an occaſion to ſay, If this be your Religon, or theſe be your religious Folks, fair fall a good quiet Carnal man, as People call them.

7. *In thy Authority*, where thou ſhould'ſt have it and uſe it for God. He that *knoweth not how to rule his own Houſe*, how ſhould he rule in *the Church of God*, 1 Tim. 3. 5. And how ſhould he rule his own Houſe, that cannot rule himſelf? This paſſionateneſs makes him cheap to thoſe he ſhould govern. *They will not heed him when he ſpeaks importantly, becauſe he oft ſpeaks paſſionately and unadviſedly.* Such a one is an angry paſſionate Perſon, and therefore not ſo much to be heeded. *The words of the wiſe are heard in quiet, more than the cry of him that ruleth among fools*, Eccl. 9. 17. A quiet ſedate man that ſpeaks quietly and weightily, ſhall be more heeded and obeyed, than thoſe that make a noiſe, and think to rule with great words, and by ſtrong hand, whom none but Fools will much regard.

8. *In*

8. *In thy eaſe and comfort of life.* Anger of it ſelf is trouble, and brings troubles from thoſe we converſe with, and God oft ſeverely puniſhes this Sin in croſſes and diſappointments, in ſickneſs and ſin of relations to tame them. God doth not fail to afflict to make men ſee, and repent of this ſin, and to ſeek Peace with God and Men: *Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe?* Prov. 23. 29. but the angry man as well as the drunken; as well he *that hath no rule of his own Spirit, as he that tarries long at the wine.*

9. *In the danger of the Soul.* He that *is angry with his brother without cauſe, is in danger of the judgment*, Matth. 5. 22. that is, of God's wrath and judgment, if it be not repented of and forſaken; and this judgment of God reaches the Soul with reſpect to eternity: And the truth is, the danger is greater, becauſe men are loath to be in a fault for Exceſs this way, and ſo to humble themſelves, as they ſhould do, that they may obtain mercy and favour of the Lord. And *if ye forgive not men their treſpaſſes, neither will your Father which is in heaven forgive you*, Matth. 6. 15. the ſad Proceſs of habituated Anger. The poor Wretch is ſo uſed to it, that *Salamander*-like, he lives in the

the fire, always croſſing, and chiding, vexing himſelf and thoſe that are about him; it is his Element. Angry with Enemies and angry with Friends; angry for little things, angry for nothing; angry at his work, angry at his meat; angry in health, angry in ſickneſs, *Eccl.* 5. 17. *Hath great wrath in his ſickneſs.* It may be he is angry at his ſickneſs, or at leaſt angry with all about him when ſick, and no body can pleaſe him] and it may be ſadly feared it will end in wrath paſſively, leaſt the *remainder of wrath the Lord put on* [as ſome read that inſtead *of reſtrain*, Pſal. 76. 10.] leaſt he now take his rightful turn of Anger, and make thee feel it to all eternity.

To improve our Parable, I ſhall conclude this Head in comparing this City broken down to the lamentable condition of a glorious City, in the taking of it, and the deſolation of it. 1. In the taking of it (*Jeruſalem* I mean) *Jer.* 39. 2, 3. the City *was broken up.* And all the Princes of *Babylon* came in, and *ſate in the middle gate* [where their own Kings and Rulers uſe to ſit, to rule and do Juſtice, and acts of Government] even *Nergal-ſharezer, Samger-nebo, Sarſechim, Rab-ſaris, Nergah-ſharezer, Rab-mag, with all the reſidue of the Princes of the King of* Babylon. Now I ſometimes think that it was in no honour to theſe men, that they are

named thus in the holy Records; but it is to give Emphasis to this sad change which sin had brought upon this famous City. To have men of such names, of such uncouth sounds sit here, so diverse to *Hilkiah, Eliakem*, &c. Strangers, Heathens, &c. *O God, the Heathen are come into thy Inheritance, Jerusalem have they defiled.* So when thy City is broken up and dismantled by the Enemy, that always lays siege to it, and thou sufferest thy self to be invaded. O what a gang of Aliens sit in thy Gate, that where Reason and Grace and the Spirit use to rule, now *Nergal* and *Rab-saris* and *Rabmag* sit in thy Gate, and has the whole Command for the time of thee. Envy, and Hatred, and Malice, and Jealousie, and Rage, and Cruelty, with the rest of the Princes of *Babylon*, have the sole rule in thee. And not unlike 2. to the Desolation of this City, will it be here, if Repentance do not relieve. A poor Wretch given up to his Passion is like the City.

Psal. 79. 1.

Zijm *and* Ochim.

Isa. 13. 21, 22. *The wild beasts of the desert shall lie there, and their houses shall be full of doleful Creatures; Owls shall dwell there, and Satyrs shall dance there, and the wild Beasts of the Islands shall cry in their desolate Houses, and Dragons in their pleasant Palaces;*

that,

that is, Anguiſh, and Vexation, and Sadneſs, and Darkneſs, and Diſcontent, *&c.* ſhall over-run and poſſeſs this Soul.

Enough ſure is ſaid to perſwade us againſt this great Evil, of having *no rule of our own Spirits*, but to lye *broken down and without walls.*

The ſecond thing to be ſpoken to, is, What is to be done, ſo as to be fortified, to *have the rule over our own Spirits*, ſo as not to be as *a City broken down, and without walls.* We ſee the Miſchief that is done to, and by ungoverned Spirits; what is to be done for remedy? And this may ſerve for *helps* and *means* in this important caſe.

1. *A true Principle of Good in the Soul.* To be *transformed by the renewing of your mind*, Rom. 12. 2. To be brought into the true Spirit of Chriſt, which is a Spirit of Meekneſs. The *hidden man of the heart*, is the *ornament of a meek and quiet Spirit*, 1 *Pet.* 3. 4. A Soul full of the true fear of God, to be truly regenerate. The old man is a man of wrath; put off all theſe, *anger, wrath, malice*, for you have *put off the old man with his deeds*, 3 *Col.* 8. 9. True Grace builds up the Walls, and engariſons the Soul for God. Grace reduces the Soul to its rightful Lord, and at the ſame time it is reſtored to the rule of it ſelf; like a City deliver-

ed from a Uſurper is reſtored to its lawful Soveraign, and to its own Franchiſes the ſame day. Baſe men in Office before, and now the beſt bare rule that were turned out before. Then Luſt and Pride, and Paſſion, and Covetouſneſs ruled, now Reaſon and Diſcretion, and a good Underſtanding do bear ſway. *Prov.*2.10,11. *When Wiſdom entreth into thine heart, and Knowledge is pleaſant unto thy Soul, Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee.*

2. *The Example of Chriſt*; whoſe Name we bear, and after whom we are called [Chriſtians] for his Patronage and Imitation. He did not cry, nor was his voice heard in the ſtreets. *Learn* (ſays he) *of me, for I am meek*, diſpaſſionate. In a world of provocations it was great wiſdom in that great Man, that to keep him out of Anger, had that ſaying *Matth.*11.29. written in his Study always before him, to temper himſelf by whenever he was provoked; *Chriſt endured the contradictions of ſinners againſt himſelf.* Hebr.12.3. *Chriſt hath left us an example that we ſhould follow his ſteps, who when he was reviled, reviled not again, when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly*, 1 Pet.2.21, 23. and that in the caſe of Life it ſelf, and great bodily

Fruſtra appellamur, Chriſtiani, niſi ſumus imitatores Chriſti.

bodily Sufferings; and will not this Example ſerve to bear ſlight Indignities, which is our uſual Exerciſe at moſt?

3. *To live in a conſtant ſenſe of God's preſence.* Pſal. 119. 168. *I have kept thy Precepts and thy Teſtimonies, for all my ways are before thee.* To break his Law before his face is very daring; It's dangerous to threaten or ſtrike in the King's preſence, nay, in the Verge of his Court. If you can get out of God's Court, you may chide on. Beſides the undecency, rudeneſs, and unmannerlineſs, not to forbear your Conteſts, whilſt he ſtands by, is unaccountable, a reſpect expected by any ſtranger, not much better than your ſelves. It may cool you, one would think, to conſider that God hath ſeen and heard all. *Poteſt miles coram rege ſuo non iraſci, ob ſolam Regiæ Majeſtatis eminentiam,* Baſil. A Soldier (though Wrath and Envy ſeem to be the eſſential qualities of a *Soldier*) can bridle his Rage, and put up an Injury in the preſence of his King, how much more ſhould not God's Eye check us in theſe tranſports of ours?

4. *To labour for true Humility,* and low eſteem of your ſelves. If you were *lowly in heart* you would *be meek, Matth.* 11.29. *Only by pride cometh contention, but with the well-adviſed is* [humility and] *wiſdom,* Prov. 13. 10. You are too good to be controlled,

and no body knows any thing but you, and Wiſdom no doubt ſhall die with you, and that makes you teſty and touchy, and impatient of any Contradiction or Non-compliance, as if you were infallible, and none muſt think or ſpeak otherwiſe than you do, on pain of your high diſpleaſure. *Prov.* 28. 25. *He that is of a proud heart ſtirreth up ſtrife, but he that putteth his truſt in the Lord ſhall be made fat.* "He that over-va-"lues himſelf deſpiſeth other men, and is "impatient of Contradiction, and the leaſt "Slight or Injury, and indulgeth his own "Paſſion, ſhall not be fat, but ſhall be lean "and miſerable: But the humble man is "one that *truſteth in the Lord.* He is mean "and vile in his own eyes, and therefore "truſts not to himſelf, but to God only; "making God's Will, and not his own Will "and Paſſion, the rule of all his Actions, "and can eaſily deny himſelf, and yield to "others; all which are excellent Preſerva-"tives againſt ſtrife. He ſhall live happily "and comfortably, becauſe he avoids that "ſtrife which makes mens lives miſerable. (Mr. *Pool* on the place.) Mr. *Ball* hated Paſſion in Profeſſors, and would ſay, *Look well to your hearts, for Paſſion is the effect of Pride.* Keep a freſh ſenſe of thy own vileneſs upon thy Soul. *This humbleneß of mind* will make us for *bearing* and *forgiving*, *Col.* 3. 12.

3. 12 Alas! all Wrath and Contention, and ſpiteful Words, and Revenge comes from Pride, and ſome rooted conceit of ſome Worthineſs in thy ſelf. Remember thy ſelf, and it may make thee meek and placable, though abuſed and provoked. Alas! Who am I, they vilifie me, and am I not vile? I am beholden to my Enemies or my Friends when Angry, to know my faultineſs and imperfections. Can they ſay worſe by me than I know by my ſelf? A great matter, if it be true who ſpeaks it: This poor man knows not me; or this is not all the evil he would have ſaid by me.

5. *To be mortified to the world.* Oft your great quarrels are about worldly Concerns, which if you were mortified to as you ſhould be, you would not count them worthy of ſo much heat and paſſion about them. Thoſe that are covetous, are oft horribly croſs; they are afraid the World ſhould overgo them, and ſo oft *withold more than is meet*, and trouble their own Houſe, *Prov.* 11.29. How ſhould ſinful Anger be kept out, when Wives are ſtraitned, and have not *honour* (of due maintenance as the word imports) and are not uſed as fellow-*heirs of the grace of life*, (1 Pet. 3.7.) And in other Occurrences and Occaſions, mens too much love to the World will hazard the greateſt kindneſſes, if any thing of

Meum and *Tuum* be toucht upon; then theſe Dogs ſnarl and fight about their Carrion. Let the World rule you leſs, and you will rule your ſelves better.

6. *To live by faith.* There is *an evil heart of unbelief* in all *roots of bitterneſs*, that ſpring up among you, one towards another *at any time*. Faith in unſeen things ſets a huge wall about our Spirits, againſt all Incurſions or Excurſions to our prejudice. Actual believing gives reality to greater things, which may poſſeſs our Minds, and ſtir up other Affections in us, to imploy us, ſo as not to be vacant to ſuch mean things as theſe are that we vex about. *Moſes endured, as ſeeing him who is inviſible,* (Hebr. 11.27.) And Faith will fetch in help from Heaven, to repel and overcome all Aſſaults made upon us, *Luke* 17.4,5. Our Saviour ſpake conſiderably to this matter, when he adviſes his Diſciples to *take heed to themſelves,* and that is about paſſing by and forgiving many provocations, for you are ſure to have many; and unleſs you take great heed, you will be liable to miſs in this, as in any thing, in not forgiving as you ſhould do: but it is your duty to forgive, and that again and again. And on this the Apoſtle ſaid unto the Lord, *Increaſe our Faith*; without more Faith then yet

Hebr. 3.12. 12.15.

yet we have, we can never paſs by ſuch reiterated Provocations; but if our Faith be encreaſed, it will furniſh us with Arguments enough, why we ſhould do it, and with ſtrength in Soul whereby we may be able to do it, and a great deal more. When your Paſſions are ſo high, your Faith is low; believe, and you would be calmer at any time; Faith is a mighty ſtickler of Tumults in the Soul; and Faith is ſet aſide when you give way to ſuch intemperancy of Spirit as you do. *Through Faith* (and it alone) you do *more than ſubdue Kingdoms*, [you may ſubdue your ſelves] and *work righteouſneſs* [even the *righteouſneſs* of God, which the *wrath* of men never *worketh*, Jam. 1. 20.] and *out of weakneſs be made ſtrong*, wax *valiant in fight*, and *turn to flight* theſe *armies of the Aliens*. Heb. 11. 33, 34. What a diſappointment and defeat doth believing Patience give to your Enemy, when Anger and Wrath is ſuppreſſed and turned by? He thought by it to have had the Plunder of the City, and to have quartered his Legions upon you, to have enthralled you, and to have kept poſſeſſion for him. But by the Fortifications of Faith and Patience you hold out, and keep your Peace and a good Conſcience, and it may be you cauſe your Enemy to fly to his loſs, and gain to your

your ſelves by it, to increaſe your ſtrength againſt another time, from the Succeſs and Comfort you find in this ſtout reſiſtance.

7. *Live in Love.* Chriſtian Love in its genuine Latitude would rule thy Spirit. It will cover a multitude of Sins of other Folks, and prevent abundance of thy own. If *Love ſuffereth long, and is kind, envieth not, vaunteth not its ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things,* 1 Cor. 13. 4, 5, 7. Where could Anger get in? If love had this aſcendency in the Soul, there would be no room for Paſſion. And it is evident that ſo much the more Anger, ſo much the leſs Love, at any time, look and judge where you will. He that *covereth a Tranſgreſſion ſeeketh love,* Prov. 17. 9. And he that truly loveth, will cover what Tranſgreſſions he can. *Uncharitable ſuſpition* (ſays one) *is a cauſe of Anger, a good diſpoſition makes a good expoſition.* Love one another, and then you will not *willingly* offend, nor *eaſily* be offended with one another. And ſtudy the Love of God; 1 *John* 4. 11. If *God hath ſo loved us, we ought alſo to love one another.* Under ſenſe of the Divine Favour, it is ſo taking, that we can do no leſs than love all about us: In a ſenſe of his turning

turning his wrath from us, and forgiving us, it cannot but make us lay down all wrath, and forgive all that offend us. And if we labour under the want of the manifeſtation of Divine Love, and feel his Diſpleaſure, that he may be pleaſed with us, we would ſure be willing to let our diſpleaſure towards others, to fall, and to be at peace, that we might have peace. A thing not to be expected whilſt we continue our Anger and undue Wrath towards any, *Matth.* 11. 26. *But if you do not forgive, neither will your Father which is in Heaven forgive your treſpaſſes*, Matth. 18. 35.

8. *Labour to have the heart always poſſeſſed with ſome holly thing.* To be always under the powerful influence of ſome good word of God, to keep the heart ſavoury towards God; *Pſal.* 119. 11. *I have hid thy word in my heart, that I might not ſin againſt thee.* The *word of God ſhould dwell in you richly*, Col. 3. 16. If the Book of the Law is preſcribed to the King, that he muſt *have it with him*, and *read in it all the days of his life*; among other reaſons, that it might help the temper of his Spirit, *that his heart might not be lifted up above his brethren*, Deut. 17. 19, 20. Why ſhould not this bleſſed word, read conſtantly by every good man (with underſtanding, obſervation and application) help his heart to carry without pride

pride and paſſion towards all about him? If it be ſufficient to temper the heart of a King, ſhall it not be enough to temper ſuch poor Wretches as thee and me. You ſhould have Forces from Heaven to keep Garriſon, or you can never keep Enemies out, nor keep order within. An empty drained heart will eaſily be ſurprized and diſturbed.

9. *Keep conſtant watch in this caſe.* We muſt, becauſe of the many Enemies that are ready to come againſt us, make our Prayer unto our God, *and ſet a watch againſt them day and night becauſe of them*, Neh. 4. 9. In the caſe of Offences, and paſſing by and forgiving, you will eaſily miſs it, (there will always be ſo many occaſions) unleſs you *take great heed*, implied in that of *Luke* 17. 3. (as I hinted before). If you would carry as you ſhould, do towards all Relations and others you have to do with, you muſt *take heed to your Spirits*, Mal. 2. 15, 16, you muſt cure your Miſcarriages at the root; by getting your Spirits better compounded, and mixt and made up with the Graces that make a right Spirit, and then you muſt watch to keep it ſo, that you may neither deliberately nor ſuddenly *deal treacherouſly*. Though your Walls be built, you ſhould keep a watch too, and all little enough.

10. *Re-*

10. *Religious and rational Conſideration.* Have you no conſideration with you, that you are thus tranſported on this manner? Conſider,

1. *That raſh Anger doth not work the Righteouſneſs of God.* Jam. 1. 20. It hinders duty to God, and oft brings in much ſin.

2. *That it ſeldom rightly intends our own good, and rarely effects it.* What doth Anger do, but what Calmneſs might do, and do it better, and eſcape this trouble of vexation? unleſs like the Dog in the Fable, that would not have his Bone unleſs he might fight for it. *The ſoft tongue breaketh the bone,* Prov. 25. 15. Wiſe men ſpeak quietly, and do their buſineſs without noiſe, (*Eccl.* 9. 17.) and by this means prevail more with the weightineſs of their counſel and calm delivery, than he that hath more power, and dealeth all in proud wrath. If what I would have done, may ſooner and ſooner be done by fair words, who would chide to have it done? What a fine Life is it to have all things done in quiet? Unleſs you love Anger, who would be angry, if he could do things as well, nay better, without Anger.

3. Conſider *that provocations are either intended, or not intended,* (as to the Party you are provoked by). If not intended, you do wrong to the Party to lay ſuch an imputation

putation upon him, to lay to his charge the thing that he knew not, or thought not of. If intended to provoke you, you are a Fool to gratifie him, and to fulfil his Design upon you. None can vex you, unless you will your self.

4. Consider *the quality of the person you are concerned with.* *Seneca* hath almost done this to my hand. *Is it a good man that hath done thee the Injury, do not believe it. Is it a bad man, do not wonder at it. To strive with thy Equals is doubtful, with thy Superiors madness; with thy Inferiors sordid and base; either he that hath wronged thee is stronger than thou, or weaker. If stronger spare thy self; if weaker spare him.* A Christian may argue much more on this manner. If the Person provoking be above you, let good manners make you bearing. If below you, contend not, least it savour of pride, *&c.* It is some want of your part to conceive an offence, or possibly they would not give you offence. Their Ignorance is to be pitied, and not contended with. *Answer not a fool according to his folly, least thou be also like unto him,* Prov. 26. 4. If a bad man, have a care of exposing Religion by thy salleys of wrath, that you prejudice him not to Religion for want of a little Self-denial. The *Turk* that suffered a *Renegado* to beat him, and being askt by a Christian why he would

would ſuffer it, ſaid, *If you will turn to our Religion, you ſhall beat me too*; may ſhame us to high degree, that will abate nothing of our Humour, let it be never ſo great a prejudice to our holy Religion. If a good man, be loath to grieve him. If both good, more ſhame for you, that neither of you ſhould have wit nor grace to forbear, or take up the matter betimes. If good Folks cannot ſpare one another, what can be expected from Enemies? or what could the moſt Carnal do worſe to you, or to one another?

5. Conſider *that nothing can be got by contention, if you carry the day*, that can countervail the loſs of your Patience and Love in the conteſt. That celebrated ſaying of *Gregory, It is better many times to fly from an Injury by ſilence, than to overcome it by replying.*

6. Conſider *that all muſt be repented of.* And if it be as bitter to you as it is to ſome (that are rarelier guilty and leſs tranſported) you will not buy *no pleaſure* and *repentance* at ſo dear a rate; and you will find your ſelves further off, the oftner you repent of this, unmanly, much more unchriſtian ſin; you might at any time, when all in a Tumult, with the Town-Clark, diſmiſs the Aſſembly, *Acts* 19. 40. with this, *We are in danger to be called in queſtion for*

this

this days uproar, there being no cauſe, whereby we may give an account of this concourſe.

7. Conſider *that nothing in any anger with others is lawful, farther than you deſign and effect their good thereby*, and not at all to ſatisfie your own Humour, or promote Revenge. And it is eaſie to ſee that another way is more likely to compaſs this. One adviſed, That we would not be *angry* at men that do amiſs, but rather endeavour to *cure* their Faults, by the example of Phyſicians, that are not angry at the ſick, but apply themſelves to cure their Diſeaſe. 2 *Tim.* 2.25. *In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance.*

8. Conſider, *leaſt beſides your own, you contract hereby the guilt of others ſin, which you occaſion.* You provoke them to wrath too, to think, and ſpeak, and do amiſs as well as you, and ſo ſin abounds in more than in your ſelves, or you occaſion grief to others, and no good to your ſelf. Thus *Eccl.* 9. 18. *one of theſe ſinners deſtroys much good*, ſpoils Peace and Devotion in others; and when thy Anger is done, it may be his will continue to do hurt for a great while. *The beginning of ſtrife is as when one letteth out water*, Prov. 17. 14. [He pulls up the Flood-gate, or cutteth the Dam, and can neither ſtop the water, nor know how far it

it may overflow, nor what miſchief it may do] *therefore leave off contention before it be medleth with*, Prov. 30. 33. It cannot be expected, but that as the churning of Milk bringeth forth Butter, and the wringing of the Noſe bringeth forth Blood [inſtead of blowing it, that ſhould purge the Head, and cleanſe the Noſe] *ſo the forcing of wrath bringeth forth ſtrife.* Unleſs we did more good in the world, we ſhould be mighty tender of doing hurt to others, as we are ſure to do hereby; ſuch as we know not, *how much* or to *how many*, nor *for how long.* One is angry, and he angers another, and then he is angry at the others anger, and ſo *in infinitum*, there is no end when it is once begun.

9. Conſider *that you ſhould do as you would be done unto*; Eccl. 7. 21,22. *Alſo take no heed to every word that's ſpoken*, [ſo as to catch at it, and be angry at it, and take it proudly, *&c.*]. (1.) Haſt thou never done as much to any other; what doth *thine own heart tell thee* on this account? (2.) Or maiſt thou not ſoon do as much, *Gal.* 6. 1. Or (3.) wouldſt thou be willing to be ſcrewed, and aggravated, and no defence admitted, as thou doſt no with thy Brother with whom thou ſtriveſt? Or (4.) would'ſt have God deal ſo with thee? *Job* 31. 13, 14, 15. *If I did deſpiſe the cauſe of my man-ſervant, or of*

my maid-ſervant, when they contended with me; [As if Servants may not ſometimes be in the right, and muſt have their Cauſe deſpiſed, and their juſt Defence refuſed; becauſe Servants, they muſt take it right or wrong. Wouldſt thou be willing to be thus born down, and not ſuffered to ſpeak if thou hadſt Truth on thy ſide, meerly becauſe thou art an Inferior?] *But what then ſhall I do when God riſeth up, and when he viſiteth, what ſhall I anſwer him?* [if he be extream to mark what is amiſs, *who can ſtand?*] to mark every little thing, and to aggravate our real Tranſgreſſions, as we do Appearances, it would be very ſad; and how can we look for other? *Col.* 4.1. *Maſters give to your Servants that which is juſt and equal*, [one part whereof is imputing fault unto them] *knowing that ye have a Maſter in Heaven*, that will judge you without Paſſion, and call you to account for unjuſt judging of thoſe that are under you. But *Job* goes on, *verſe* 15. *Did not he that made me in the womb, make him*; and *did not one faſhion us in the womb?* There is no ſuch difference between us, that there muſt be ſuch a diſtance, we are even in the Womb and the Grave, and therefore what needs this inſulting and proud wrath. In a word, if Servants could obſerve that duty *of not*

Pſal. 130.3.

anſwering

anſwering again, and Maſters and Miſtreſſes that of *forbearing threatning,* (Tit. 2. 9. Eph. 6. 9.) there would be more peace in our Families and in our Conſciences too, than there is.

10. Conſider *that none gains by all your Anger* (or is pleaſed with it) *but the Devil.* He has the pillage of the Field, whoever gets the Battel. He rejoyceth in your vexings and bitter words, whereby you grieve one another. He makes the matter worſe, if he can, and gets it to ſettle into prejudice and hatred, that there may be matter for Anger from this day forward, for what was done at this time. *Chryſoſtom* hath an ingenious conceſſion in this caſe: Wilt thou remember Injuries? wilt thou be an Enemy? wilt thou revenge thy ſelf? Spare thy own Members, and be an Enemy to the Devil; never forget the Injury he hath done thee and whole Mankind. You may thruſt your Sword-hilt and all into his Heart, and add another ſtab; and how is this done? why, when we ſpare one another, and are kindly affectioned one to another: It is what defeats much of the Devils work in the world, and will as much ſubvert his Kingdom as any thing you can do.

Laſtly, Conſider *and believe the univerſal Soveraign Providence of God,* which extends to every thing, and all the actions of men.

There is nothing you can be angry at, but what he hath ordered and appointed. *A Sparrow falls not to the ground without the Father*, Matth. 10.29. The thought of this may curb me to dare to kick it when it is down, or any the like thing, becauſe it fell not without him. If any one acts croſſingly, or ſpeaks provokingly, it is what God hath appointed, and who can *ſay to him what doſt thou?* This quieted *David* when *Shimei* curſed him; *Let him alone, God hath bidden him*, 2 Sam. 16. 11. He orders all theſe things, to correct what evil I have done, to try my grace, to do me good by it; and therefore I will keep my mouth and heart too, under all occaſions of wrath.

The 11th Help is, *Have a care of a prejudice in your heart towards any one.* A pique is a very ill unchriſtian thing; to lay up an averſation in the Heart towards any, lays in for Anger towards that Perſon upon every occaſion. Such a one can never ſay or do any thing right with thee; old grudges makes Anger ſtir upon every occaſion; Ill-will never ſpeaks well. *Gen.* 37.4. When *Joſeph*'s Brethren ſaw that his Father loved him more than all his Brethren, they hated him, and *could not ſpeak peaceably to him.* Some that we have prejudice to, we cannot endure to hear them ſpeak, but are ſnapping

ping and ſnarling at them, nothing is right which they ſay, nor we cannot afford to ſpeak kindly to them, nor are willing to hear any ſpeak well of them, 2 *Sam.* 13. 32. *By the appointment of* Abſolom, *this hath been determined, from the day that he forced his ſiſter* Tamar. A grudge conceived, lyes, and breaks out ſadly. From ſuch a day, ſuch a paſſage, there hath been ill-will toward ſuch a Perſon, and thence is all this paſſion towards him. I ſhall ſuggeſt two things under this Head.

1. That we take heed of Tales and Reports of others to their prejudice. *Prov.* 16. 28. *A froward man ſoweth ſtrife, and a whiſperer ſeparateth very friends*; and ſo he that loves to *repeat* old things, doth the ſame, to ſet men at a diſtance one from another, *Prov.* 17. 9. *Lev.* 19. 16. *Prov.* 11. 13. & 26. 20. therefore love not Tales, and take no heed to every word that is ſaid. Hear both ſides, and conceive not a prejudice upon hear-ſay. *Iſa.* 11. 3. The bleſſed Meſſiah *would not reprove after the hearing of the ear.* To judge by hear-ſay; a great fault and weakneſs in many, that if any hath ſpoken ill of a man, (whether true or no) that they take up with it, and judge and blemiſh him by it always, as if

Non vis ivacundus eſſe, ne ſis curioſum. Sen. He that is inquiſitive is oft vexed.

it pleaſed you rather to hear evil than good by another. Now a right Chriſtian-heart deſires that others ſhould do good, and ſo are not haſty to believe evil of any. 1 *Cor.* 13. 6, 7. *He rejoyceth not in iniquity, but believeth all things, hopeth all things.* Many may have cauſe to ſay as *David, If they be the children of men that have ſtirred thee up againſt me, curſed are they before the Lord,* 1 Sam. 26. 19.

2. That we clear our hearts of all prejudices towards any one whatſoever, to retain no Offence, though never ſo real, but to forgive and forget too. Injuries hurt not more in receiving them, than in remembring them. A ſmall thing (ſays one) ſhall go as it comes, a greater may dine and ſup with me, but it ſhall not lodge with me. Of the two (ſays another) it is better that the Scum boil over by Anger, than boil in by Malice. Some ſay they *forgive*, but they will never *forget*; a Divinity the Scripture knows not. God ſays, he *blots out our iniquities*, and *remembers them no more*, [as if he did not only croſs them out, but blot them out.] And we are to *forgive, as God for Chriſt's ſake doth forgive us.* You cannot remember the Offence, but you retain it, and you are thereby in readineſs

Iſa. 43. 25.

Eph. 4. 32.

to

to revenge, by words at preſent, and in act too upon a temptation. Some Heathens have done worthily this way: *Tully* ſaid of *Julius Cæſar*, *That he was wont to forget nothing but Injuries.* It is a notable Gloſs that the Jewiſh Writers have on *Lev.* 19. 18. Thou ſhalt *not avenge*, nor *bear any grudge* againſt *the children of thy People, but thou ſhalt love thy neighbour as thy ſelf.* They diſtinguiſh between *avenging* and *bearing a grudge.* They illuſtrate it thus, *Thou ſhalt not avenge.* If *Reuben* ask *Simeon* ſuch a Courteſie, and he deny him; and ſoon after he himſelf comes to *Reuben* to ask the like of him, and he ſays, No; I will no more do it for you, than you did it for me. Now *bearing a grudge* is, when in ſuch a caſe, *Reuben* ſhould do the thing, but ſhould ſay, I will do it, and will not do by you, as you did by me: in this he tranſgreſſes, for he *remembers* the offence, though he doth not retaliate it. God forgives throughly, his wickedneſs ſhall not be *mentioned* if *he repent.* *Ezek.* 18. 22 So our Brethrens failings ſhould not be *mentioned* by us; they are not to be upbraided with any thing they have done unto us; this *through forgiving* ſhould be ſtudied and practiſed. It is an obſervable thing, that if we go to Ordinances (Prayer, Sacraments, *&c.*) if thy *Brother hath ought againſt thee*, thou muſt

leave thy Gift at the Altar, and go and ſatisfie thy Brother, and then come to offer thy Gift, *Matth.* 5. 23. but if thou *haſt ought againſt thy Brother*, *Mark* 11. 25. thou maiſt make a ſhort work of it, *forgive* that thy Father may forgive thee. Injury to thy Brother thou muſt ſatisfie, before thou prayeſt or comeſt to the Sacrament: but Injuries to thee muſt not hinder; thou haſt the power within thy ſelf, that want of Charity ſhall not hinder thy duty. Thou muſt (and maiſt) *forgive* without any more ado, and ſo need not delay on that account to offer thy Gift. This clearing thy Soul of all Offences towards thee, is of great concernment. To rid thy ſelf of any grudge toward any Perſon in the whole world, will be of great eaſe and comfort to thee. Like a good Man whom I knew, that in viewing his Shop-Books, and found here and there ſome old Debts ſtanding, he took his Pen and croſſed them all, and ſaid, *If you will not be even with me, I will be even with you.* If the Debt hath been ſatisfied, it ought to be croſſed and blotted out too; but if not ſatisfied, nor never like to be, what ſhould it ſtand to trouble me in the frequent review of it. If it be uncroſſed by due payment, I can croſs it out by forgiveneſs, and there's an end of it. Such a clear Soul you ſhould get and maintain, and it will take

take away much of your occaſion of anger.

12. *Inure your ſelves to defer anger, and to put it off ſome times.* The Heathen will riſe againſt us that counted Anger ſo unmanly (and ſo unmanning) a Paſſion, that between the Commotion and any Word or Action, he would repeat over the Greek Alphabet, that Reaſon might have a little time to recover its Seat, and to rule in the caſe. If there be Reaſon in it, it will be ſo anon, or to morrow. But it is a ſign of an ill Cauſe, when it is all for preſent Execution; it will not bear conſideration, why then in reaſon never meddle with it. It is ſome cure of this Paſſion to delay it; Anger is not like other Paſſions that grows by degrees (ſays one) but it is at full height at firſt. *Prov.* 19. 11. *The diſcretion of a Man deferreth his anger.* *Frederick* Duke of *Saxony*, when he was angry, would ſhut himſelf up in his Cloſet, and let none come at him till he had maſtered his Paſſion.

It is eaſier to exclude than to govern pernicious things, not to admit them than to moderate them when admitted—For when the Enemy hath gotten himſelf within the Gates, he doth not receive Law from the Captives.

Facilius eſt excludere perniciosa quam regere, & non admittere, quam admiſſa moderari—— Nam cum intravit hoſtis, & portis ſe intulit, modum à captivis non accipit. Sen.

As

As if any ſhould be guilty of ſuch a tranſparent folly, as to let in a Conqueror, and think to make him a Priſoner. Uſe your ſelves to put off the preſent motion, it may ſpoil many a chiding match, and who will looſe by that? you would by this know the difference between a *denying* and a *fulfilling* of this Luſt, and whether has more true ſweetneſs and ſatisfaction in it. An Experiment, I am afraid, few have made. You have tried and taſted the bitterneſs of being angry, but did you ever try the ſweetneſs of putting anger by? Do it therefore that it may appear you can do it, and that you are not ſuch Slaves to your Paſſion that it muſt be obſerved, whenever it comes, tho' Reaſon comes after, and brings Repentance with it. Now what if you made trial to put off Anger at certain times? 1. *When Strangers are by.* Is it handſome to entertain Strangers with brawls? They will ſay, you might have forborn till I had been gone. *Prov.* 27. 15, 16. Biſhop *Hall* ſays upon it, *His grief cannot be avoided, ſo his ſhame cannot be concealed. An angry perſon will ſhame one before company.* 2. *Before and after any ſolemn* Ordinance. *Before*, that thy own heart may be prepared to do Service that may be accepted, and made beneficial to thee. *After*, that what is gotten may not be preſently thrown away. To admit

Anger

Anger after Ordinances, is to turn Swine into the new-made Garden. And beſides, juſt, or ſoon, after Duties in Secret or in the Family, to fall a quarrelling, implies that it is more than like, that that matter poſſeſſed your mind all the while of the Duty: However, that it becomes you not ſo ſoon to forget where you have been, and it ſeems rather too great an Extream to turn from Devotion to Paſſion, from Praying to Chiding: This is as if *out of the ſame Fountain ſhould proceed ſweet water and bitter*; with the *ſame mouth to be* e're while *bleſſing* (and worſhipping) *God*, and *curſing* (as it were, and reviling) *Man, that is made after the ſimilitude of God*, Iſa. 3. 9, 10. *My Brethren, theſe things ought not to be.* And let it be for a lamentati-

Dr. *Parker* in his Continuation of his Eccleſiaſtical Polity, *p.* 695. hath this ſevere Reflection. —*Some men will pray with the ardours of an Angel, love God with raptures of joy and delight, be tranſported with deep and pathetick Devotions, talk of nothing but the unſpeakable pleaſures of Communion with the Lord Jeſus, be raviſht with devout and ſeraphick Meditations of Heaven; and like the bleſt Spirits there, ſeem to reliſh nothing but ſpiritual delights and entertainments: who when they return from their tranſfiguration, to their ordinary converſe with men, are churliſh as a Cynick, paſſionate as an angry Waſp, envious as a ſtudious Dunce, and inſolent as a Female Tyrant; proud and haughty in their deportment; peeviſh, petulant, and ſelf-will'd, impatient of contradiction, implacable in their anger, rude and imperious in all their converſation, and made up of nothing but pride, malice, and peeviſhneſs.* [A Book not at all liked

ked by Judge *Hales*, in the deſign of it; *but if my Adverſary will write a Book* (if he ſay nothing but true) *ſurely I would take it upon my ſhoulder*, &c. *Job* 31. 35, 36. ſo] *pudet hæc opprobria nobis, & dici potuiſſe, & non potuiſſe refelli.*

on and great ſhame to us, that any occaſion ſhould be given for an obſervation to be made of any of us, that after ſome ſolemn days, we are moſt croſs and peeviſh, and harder to pleaſe than at other times. For ſhame let it be ſo no more. (3.) And *all the Sabbath-day.* What if you made a reſolution, that whatever occaſion you have, you will not be angry on that day; not finding your *own pleaſure*, [to be angry *for* your own pleaſure though you can find no pleaſure in it] *nor ſpeaking your own words*, Iſa. 58. 13. The Sabbath would be better ſanctified, and your Souls more profited, I am ſure, if you did ſo. Theſe are but modeſt Intervals, unleſs your Paſſion be ſuch an advantage to you, that you dare not looſe any opportunity for it, leaſt you ſhould not meet with the like again, which there is little danger of. But it may be, the occaſion of Anger thus put by, Reaſon may in the interim recover it ſelf, and you may not, when cooled, admit it all; and will not this be matter of Joy to you? and may you not, by finding the feaſibleneſs and ſweetneſs of putting it by at ſome times, be

ſtrengthened

ſtrengthened rarely to admit it at any time?

13. *Be thankful to them that would deliver you, when you are near ſeized by it*; and count them not Enemies, or not taking your part, when they would divert your preſent madneſs. This is the way never to be helped, but to live a Slave to the tyranny of his baſe Luſt. Conſider the ſad Example you follow in this, even of *Saul* (from whom *the Spirit of the Lord was withdrawn* for his ſin, *and an evil Spirit from God troubled him*, 1 Sam. 16. 14.) who was inraged againſt *Jonathan* for endeavouring to pacifie him towards David, 1 *Sam.* 20. 30, 31, *&c.* albeit once before he had taken *Jonathan*'s interceſſion much better in the ſame cauſe, 1 *Sam.* 19. 4, 5, *&c.* It looks as if an evil Spirit from the Lord was upon us when we do on this faſhion. But *David* was thankful to God and *Abigail*, for appeaſing him in a like caſe, 1 *Sam.* 25. 32, 33. What a rich and lovely Ornament in Religion is a *wiſe reprover* to *an obedient ear*? *Prov.* 25. 11, 12. I have, I am ſure, read a ſtory (which I cannot ſo far recollect, as to fix it on the Perſon to his juſt honour, but it was) of one that was a Tutor in the Univerſity, and when his poor Sizar had broken a Glaſs, or ſome ſuch thing, and he fell into a great Paſſion about it; the young Man (that had had religious Education in ſome poor Puritan

ritan Family) naturally and innocently ſaid to him, to this effect; *That he wondred that ſuch a Man as he ſhould be angry; for* (ſays he) *we in the Country dare not do ſo, but count it a great fault to be ſo paſſionate as you are on any occaſion; and my Father put me to you as a good Man, but if he had known what a Man you are, he would never have put me to you.* The good man took it ſo well, that he ſaid, *ſayſt thou ſo?* and forthwith, as a reward, gave him money to buy him a new, inſtead of a ragged, Gown. Such as theſe love to be helped, and ſo do not love the ſin. What a mighty huff was the whole Congregation in, againſt the *Ultra-Jordaniſts*, that they are up in Arms againſt them. Now here is much Inſtruction in this holy ſtory. (1.) Their Anger is againſt a feared Sin. (2.) They ſhew much love and ſelf-denial in their pleading with them, to recover them rather than force and puniſh them. (3.) When they are ſatisfied, how glad are they that they were miſtaken. Now our Paſſion oft is not ſo glad to be allayed, but rather to add more Anger to it, *Quaſi ſufficiens cauſa ſit iraſcendi, graviter iraſci.* Seneca. As if to be inveterately and greatly angry was a ſufficient cauſe for the firſt Anger; where Anger is not loved, to be appeaſed is pleaſing. A good Man had rather let it fall, than keep it up.

Joſh. 22. 31, 33.

15. *Be*

15. *Be unfeignedly humbled for this ſin,* that you have had ſuch a long courſe in, and have done your ſelves and others ſo much hurt by; you little think what miſchief you have done by it, and would not be checkt: you may over this, above any ſin, ſay, I have ſinned, *I have perverted that which is right, and it profited me not*, Job 33. 27. Men will never offer to make head againſt it, unleſs they ſee cauſe to be humbled for it as a ſin; and the concomitant of forgiveneſs upon true Repentance for it, will be ſome help in Soul againſt it. If it be matter of ſhame and ſorrow after, it may be hoped it will not be ſo eaſily admitted at preſent as it hath been uſed to be, as a matter of delight and pleaſure.

15. *Pray mightily for help in this thing.* Pray for the Grace and Spirit of Meekneſs. *Ye meek of the earth* (much more ye that are not ſo) *ſeek meekneß*, Zeph. 2.3. And when aſſaulted in this kind, lift up thy Soul in Prayer for preſent help. The very thoughts of God, and directing the Soul to him, may help to ſtickle in this Tumult that is ariſing: but the effect of thy Prayer may be very diſcernable, eſpecially if after thy long cuſtom, that Sin be not grown natural and pleaſing to thee; or that thou haſt taſted enough bitterneſs, as to eſcape from it as much as ever thou canſt. It is poſſible

victory

victory may be had in this caſe, that thy *broken walls* may be repaired, and thou be reſtored to the *rule of thy own Spirit*, and whoſe bleſſing this will be, thou wilt quickly know. *And let the peace of God rule in your hearts, to the which alſo ye are called in one body*, Col. 3. 15. Earneſtly, and without ceaſing, pray for it.

16. *Help one another in this caſe.* 1. Take this for a Rule for Peace and Comfort every way, *Deſign not to vex or anger any one:* this we ought not to do, this doth but cauſe ſin, this hurts our neighbour, and this we are forbidden: We cannot live, but we ſhall anger one another, do what we can; but to *intend* to anger one another, is ill adviſed, and is not from the Spirit of the Goſpel. If either thy word or action be deſigned to vex another, it is to make thy Brother ſin, and thou art the Devil's Deputy that while. And if what thou ſaiſt or doſt by miſ-interpretation, doth provoke any, it will be a great relief to thee, that it was never intended by thee. 2. *Take heed of a peeviſh touchy Spirit*; it proceeds from great weakneſs, that every little word ſhould be taken in ſnuff, and every little thing ſhould offend thee: Uſe thy Spirit to more hardineſs, and let not every little thing make impreſſion upon thee; we muſt have more ſtrength of Spirit, if we will live among men

men on earth; we are diſquieted, not becauſe things are hard we ſuffer, but becauſe we are *ſo ſoft* and *tender* that ſuffer. Some will be angry at juſt nothing. Men ſometimes of a peeviſh ſpirit, take all for Enemies that join not with them in their extravagant Paſſion. They take part with their Enemy that are not as mad as they. One expoſtulated with *Demonax*, *why he would be a friend to his enemy?* he anſwered, *why he would be an enemy to his friend?* there is as much reaſon for the one as for the other. *Saul* under an evil Spirit (and this peeviſh Spirit is little better) is angry with all about him, becauſe they tell him no Tales of *David*, 1 *Sam.* 22. 7, 8. Uſe your ſelves to more hardneſs, be not ſo fond and tender of your own will, you may ſpoil your ſelves as well as a child with fondling. Let neither child nor ſelf have all their will, (1 *King.* 1. 6.) *Come, come, we muſt be croſs'd or ſpoil'd*; *It is good for us*; and we are ſure of it; we muſt bear more then thus, if we will be Chriſt's Diſciples. Jeſus Chriſt endured reproaches, *&c.* and ſo muſt I. Expect croſſes, and then thou wilt be able to bear them with patience. Who am I, that I ſhould not be croſſed, when few have their will in every thing? And the great God, from me and others too, hath ſcarce his will in any thing. A tender, nice, delicate, ill natur'd Spirit is always wrong with ſome body, or ſome

thing. 3. *Do not provoke the weak.* Deny your ſelves to prevent anger, and add not to it by angry replies to unjuſt anger. *Pro.*15.1. *A ſoft anſwer turneth away wrath, but grievous words ſtir up anger.* When one had angred his Brother, and he ſaid, *If I live I will be revenged on thee*; the other calmly anſwer'd, *Let me not live if I do not make thee love me again*: and this took up the quarrel. *Anſwer not paſſion with paſſion, but with compaſſion*; Mr. *Dod. Bear ye one anothers burthens, and ſo fulfil the law of Chriſt*, Gal.6.2. *Demoſthenes* could not pacifie a Mutiny with all his Oration, till he told the People a ſtory of a man that hired an Aſs to ride on, and the Sun was ſo hot, that the rider got off the Aſs's back, and took to the ſhadow of the Aſs; The Owner pretended the ſhadow of the Aſs was not hired, and ſo the contention grew as hot as the Sun; and the ſtory diverted the Peoples rage, and quieted them. The grave Author makes this remark, *We cannot find out a diverſion ſo impertinent, but it is better than to let Anger have its courſe*; Mr. *Herle. Prov.*27.15. *A continual dropping in a very rainy day, and a contentious woman are alike. They are both equally troubleſome; the one not ſuffering a man to go abroad with comfort, the other not permitting him to ſtay at home with quietneſs.* [Mr. *Pool* on the place]. The truth is, one would not be wet in our Journey, nor unquiet in our Houſe,

Houſe, if one could help it. Let me here ſuggeſt to you a matter of great obſervation and inſtruction, that theſe do mutually cauſe one another; the Womans unquietneſs at home, oft drives the Man out for a little reſt, and ſo proves a temptation to him to be an ill Husband; and his coming in diſordered and ſpending unduly, oft provokes the Woman to excels of Paſſion at home; let both mend, that ye may have peace and comfort together. Let the Woman take heed, when ſhe complains of the hurt her Husband does abroad, that ſhe be quiet and pleaſing at home, that ſhe do not drive him out, and then quarrel that he keeps not at home; and let the Man be a better Husband abroad, and keep better hours, that he may not tempt the poor Woman to unquietneſs at home. 4. *Study ſweetneß of converſation with all men.* Study peace, and ſowr not company by quarrels. To keep peace in diſcourſe avoid *cenſures, compariſons,* & *contradictions*; the golden counſel of Bp. *Hall. Cauſinus* in his *Holy Court*, in his *Agathopolis*, *p.* 270. hath this inſtructive paſſage; That he fancying himſelf to travel into ſuch a City (which repreſents not *what is*, but *what ſhould be*, and *might be*) ſays, that he took a ſingular content, when one day paſſing through a Street, he heard two old men diſcourſing in their language of foreign Countries; and the one

ſaid to the other, *that Duels and Quarrels were uſed there*; the other would not believe him at all, thinking that two men that bare one and the ſame figure, could not contend one with another; but he perſiſted and ſaid, *he knew it to be true*; and that the ſource of all their debates was to ſay, *It is mine, It is not, It is ſo; Yea, No.* This narration ſo enkindled them, that they reſolved to imitate them of whom they ſpake, and to have at leaſt once in their lives a quarrel. But what endeavour ſoever they uſed, they could never ſay confidently, *Yea, No:* For as one had pronounced *Yea*, and made ſhew of conteſtation, the other ſaid *take it, I yield it.* If Perſons were not too *poſitive* and *peremptory* in their Aſſertions, as too much truſting to their own judgment and memory, and others would not think the matter worth the hazarding of peace for, but let the confident Perſon have it for the time, it would keep quietneſs. He gets not ſo much though in the wrong, as I ſhould looſe though in the right, if I loſt my preſent peace. Let not the one be ſo abſolute, but think I may miſtake, I may miſremember, and I have been miſtaken before now, when I have been as confident as I am now: And let the other ſay, I may be miſtaken, though I think I am not, but let him take it at preſent, and if it be not his, he will bring it again, and I keep peace in the mean time.

time. And it may be the matter is not ſo much worth, chooſe who is in the right. I could wiſh it might paſs into a Proverb what is lately mentioned, *Remember the ſhadow of the Aſs.* Labour to be like the brave Woman, *Prov.* 31. 26. *She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs.* She talketh wiſely and kindly with every body, and talks of kindneſs and love and mercy, and peaceableneſs. Theſe are the Leſſons ſhe inculcates every where, ſhe talks *according to that Law*, as the *rule*: and *of that law* as the *ſubject* of her talk. *Study to be quiet*, 1 Theſſ. 4. 11. Forecaſt for it, to give no occaſion of diſquiet, and to be armed and fortified againſt occaſions that will be given. True friendſhip requires patience: There is no man in whom I ſhall not miſlike ſomewhat, and who may not miſlike ſomewhat in me; Bp. *Hall.* Go then and build thy walls by theſe helps, and the Lord be with you.

Object. 1. *Would you have us tame fools, and let folks abuſe us, and not let them know that we can underſtand what they do, and that they have not fools to deal with?*

Anſw. And will nothing ſerve but you muſt make your ſelves fools that you may not be accounted fools; beware of the ſtandard you judge a fool by; God's is one, and Man's is another; you count him a fool and a mean ſpirited man that doth not reſent e-

very injury; God judges him a wiſe man that doth paſs by ſuch things as below his notice, or being ſo much as moved by them. When one had ſtrucken *Cato* in the dark Bath, and he that did it, not knowing who he was, afterwards offered ſatisfaction; he anſwered, *That he did not remember that he was ſtrucken. Melius putavit* (ſaith *Seneca*) *non agnoſcere, quam ignoſcere. He thought it better not to know it, than to forgive it.* And readier and cheaper it is. He is a *man of underſtanding* that is of *an excellent* (alias *cool*) *ſpirit*, Prov. 17.27. You count him a weak man that doth not quickly take fire at a provocation: God ſaith he is a *great man*, and a *mighty conqueror*, that overcometh himſelf, *Prov.* 16.32. You think it a diſgrace, and God ſays its *a man's glory to paſs by a tranſgreſſion*, *Prov.* 19.11. It is the greateſt honour and gallantry that can be to be above abuſes. *Ille ingens animus & verus eſtimator ſui, qui non vindicat injurias quia non ſentit*, Sen. *He is the great mind and the true valuer of himſelf, that doth not revenge injuries, becauſe he doth not feel them.* It is the part of a great mind to deſpiſe injuries. *It is the moſt diſgraceful revenge* (ſays *Seneca*) *when a man ſeems not worthy from whom one ſhould ſeek revenge.* The noble Soul ſcorns to take revenge. I remember a ſtory

Spernere mundum ſpernere nullum, ſpernire ſeſe, ſpernere ſi ſperni, quatuor iſta beant.

of

of a great Miniſter of State (a Cardinal of mean extraction, but of great parts) in *Spain*, when a Duke in great heat ſent a Prieſt to revile him with his birth and pride, and ſome threatnings withal; and when the Prieſt kneel'd down, and begg'd pardon for bringing the Meſſage; the Cardinal umov'd, ſaid, *Go back to thy Maſter, whom thou ſhalt find repenting the fooliſh words which thou haſt delivered.* And ſo he did; for he was angry at the Prieſt that he was ſo ready to go, and at all about him, that they had not hindered him in his preſent Paſſion, from ſending ſuch a Meſſage. And they were ſoon after reconciled. The numbring of the *Tranſgreſſions* you have for Chriſt's ſake, and Religions ſake *paſſed by*, are as ſo many Trophes and Marks of Honour as Atchievements of the Grace of Chriſt in you. Never talk of Injuries you have received, but what Injuries you have chriſtianly born, and bravely deſpiſed and paſſed by. Learn well the Preacher's counſel, *Prov.* 26. 4, 5. *Anſwer not a fool according to his folly, leaſt thou alſo be like unto him,* [as fooliſh and mad as he] And if you *muſt* anſwer him, or *may* anſwer him according to his folly, [in the matter of his folly] remember, 1. That it is for his ſake to cure his Error, and to prevent his Self-conceitedneſs. And 2. you muſt not do it fooliſhly and paſſionately, but gravely

and mildly, leſt it attain not your end. A man may be forced ſometimes for the love of truth to anſwer a Fool, but he muſt look to the manner of doing it, leſt he do more hurt than good by his Anſwer, but nothing of ſelf, or to vent his ſpleen, will be allowed as the cauſe of anſwering a Fool. The inſtance of ruffling, as the objection pleads, is that of *Simeon* and *Levi*, Gen. 34. 31. *Should he deal with our ſiſter as with an harlot?* No, he ought not to have done ſo, but he married her upon your own terms, and ſhould you have diſſembled at that rate as you have done, and murther a whole City, for the abuſe of one unwary young Woman, *&c.* You think it was bravely done to avenge your Religion in the horrid abuſe of it? but ſee how this is remembred by God? in the Prophetick bleſſing of the Tribes, they are curſed, and their Poſterity branded for this outrage, *Gen.* 49. 5, 6.

Object. 2. *Sure this is no ſuch great ſin to make ſuch a ſtir about to be a little angry, can be no ſuch great matter.*

Anſw. 1. There may be a great difference in the Caſe, and in the Perſon; As, 1. to be rarely angry, 2. to be ſoon appeaſed, 3. to be troubled for it, and to repent of it, *&c.* may mitigate much.

But 2dly, as it ordinarily prevails it is a great ſin. Doth Chriſt for nothing ſay that he

he that is angry with his Brother raſhly, is in ſo much danger? And is it nothing that *Moſes*, 1. the *meekeſt man* of all the Earth, and 2. was *greatly provoked*, and ſpake unadviſedly with his lips, and 3. was ſo ſeverely puniſhed for it. And even ſlighty efforts of it are oft great ſorrow to ſome Souls, and is it nothing to you?

Object. 3. *It is my nature; I have not the felicity of ſuch a temper as ſome have; I am naturally hot and paſſionate.*

Anſw. 1. So ſome are naturally luſtful and guſtful; but will this excuſe acts of Uncleanneſs & filthy Gormondiſing. 2. What is Grace for but to correct and relieve Nature; let it ſuffice for unregenerate men to be *children of wrath*, Eph. 2. 3. *actively* as well as *paſſively*; but let not the regenerate talk at that rate. Are *ye carnal*, and *will ye walk like men?* 1 Cor. 3. 3. In ſome of your Tranſports, what could the vileſt carnal Wretch ſpeak or do worſe? and if perſiſted in, take heed leſt you prove your ſelf unrenewed, *after all*, and *for all* your Profeſſions, your holy Religion will not allow allowed Anger, you *have not ſo learn'd Chriſt*, Eph. 4. 24. And it reaches to all that follows, as well as to what went before, and ſo purſuant of that, you are to *put away all bitterneſs and wrath*, &c. *ver.* 31. It is the victory and triumph of Grace to change mens natural tempers. 3. Men have had help

in

in this case. It is said of *Beza*, that he was naturally passionate, but he had got such victory over it, that it passed into a Proverb, *That* Beza *had no Gall.* And Judge *Hales* would say, that of himself he was inclined to be passionate, but unless he had said it of himself, no body could in the least have thought it by him, he had such an absolute command of himself in all his converse, that nothing like Passion was to be seen. It is what hath been cured, and if thou be willing, why not in thee?

Object. 4. *But I am so accustomed to it, I cannot help it.*

Answ. 1. Your being accustomed to it, will not make it no sin, if it be a sin.

2. It will be no Excuse nor Plea against Judgment in the case; no more than for a Thief to plead I cannot help it, for I have always used it, the greater the Malefactor; and in this case it will be no better.

3. True Christians have new work, and new conversions (in some particulars) as long as they live. And this of being as a little Child, against Envy, Pride, and Passion may claim a considerable part in a Christian's Progress: *Matth.* 18. 3, 4. *The Spirit that is in us lusteth to Envy,* [and so to Pride and Revengefulness] *but he gives more grace* to overcome these most rooted lustings, *James* 4. 5, 6.

4. Some

4. Some Christians have made Conscience of striving in this case, notwithstanding their nature and custom, and have had help and great comfort.

Object. 5. *But I have more than ordinary provocation.*

Answ. 1. To be patient unprovoked is no patience, *what thank have ye?* 1 *Pet.* 2. 18. The Devil (ye say) is good if he be pleased.

2. Here is the truth and exercise of grace, to be meek when provoked, and herein you imitate Christ Jesus, 1 *Pet.* 2. 23. *Who when he was reviled, reviled not again*, and when he suffered *he threatned not*, [what he would do at them, or what God would do to them in his cause] but *committed himself to him that judgeth righteously.* Flesh and Blood cannot bear such Affronts you will say; but (as one says) I have not Flesh and Blood to deal with, for Flesh and Blood shall not enter into the Kingdom of God; I hope, I speak to believers, to whom the Prophet speaks, *Isa.* 51. 7. *Hearken to me ye that know righteousness, and in whose heart is my law.* Such as these will govern themselves, and keep their Anger down.

3. If you take no care to moderate Anger when provoked, you will be angry when unproked, or but lightly provoked. And angry People, if they *dare be angry*, and *use* to be angry, it is too usual with them to be so

ſo, when they have little or no cauſe at all.

4. It muſt be a great provocation indeed that will excuſe wrath without bounds at any time. The Aſs kicks you, and you kick the Aſs again.

Object. 6. *But I have ungodly Relations that I cannot flee from, they are a conſtant eye-ſore and provocation unto me, I cannot forbear.*

Anſw. 1. Such Caſes ſhould be conſtant exerciſe of *Chriſtian Patience*, and not of *Carnal Paſſion.*

2. Doth Anger mend them, or not make them worſe? A good Medicine will not go down when ſcalding hot. *Angry Reproofs* (ſays Mr. *Dod*) *are ſcalding Potions, they might do good, if not too hot to be taken.*

3. You may be grieved at their ſin, and pity them, and pray for them, and not fret and vex and rail at them.

4. You may find ſome ſin of your own, that had a hand in this trouble, if you have indulged the Child, when you ſhould have bended him, his ſtubbornneſs and rebellion is a puniſhment for your ſin towards him. And it is ſeldom that any can carry ſo undutifully and ungratefully towards you, but your heart will tell you you have carried it worſe towards God. Mend your ſelf, and 1. this may be a means of their mending, or 2. at leaſt a help to you to bear it better.

5. But

5. But if they are irreclaimable, why ſhould you deſtroy your own comfort, or fall upon your ſelf for their wickedneſs? were it not more rational to leave them unto God, and preſerve your own City as well as you can? reſolving (as once a grieved Father ſaid to me) that he would not hence forward lay that to his heart, which his Son caſt at his heels.

Object. 7. *But I am old and ſickly and full of infirmities, and this makes me peeviſh.*

Anſw. 1. I would have others for their own eaſe, and in conſcience of their duty, to take it ſo. And to give all manner of allowance to perſons in theſe circumſtances; and to exerciſe unwearied patience and forbearance and pity towards them, conſidering that for ought you know, ſome may have the like trouble and exerciſe with you.

Yet 2. one would think that old age ſhould teach you better, and that you ſhould have had enough of the folly and vanity of this ſin, ſo as not to admit it after all the ſorrow it hath coſt you.

But 3. it is the moſt unſeaſonable now of any time, when the Lord's hand is upon you, and you have ſo much need of his pity towards you, for you then to be quarrelling with all about you is very unſutable. It is juſt as if a Child, when his Father is beating him, ſhould be fighting with the Servant;

a Parent would whip again in ſuch a caſe. If your Spirit were broken and humbled to God under affliction, it would make you calm, and not croſs towards all about you. It concerns me (may one ſay in ſuch circumſtances) to be ſo taken up with making my peace with God, that I might have little heart to indulge any difference with any other. *David* in a ſenſe of his Affliction from God for his ſin, was calm and merciful to *Shimei*, that did moſt wickedly abuſe him, 2 *Sam.* 16. 11. how much more with the rod on thy back ſhouldſt thou be calm with them that do all they can to pleaſe thee, which oft is thy caſe; but very unbecoming it is to be croſs, where you ſhould be thankful, and eſpecially when the hand of God is upon thee.

To conclude, It is not any one particular perſon that has been aimed at in this Diſcourſe; it were well for us, and would be better with us, if but one or two were guilty this way; but it is a prevailing and noted ſin, and charged upon Profeſſors, not only poor Women, but Men too; but if any think themſelves hurt hereby, it is a ſad ſign they are ſadly guilty, and that they love the ſin (which is ſad ſt of all) and would not have it ſpoken againſt. At this rate we muſt ſpeak againſt no ſin, for ſome or other in the Congregation is guilty of it. But how muſt you be

be cured, and others warned, if your ſin muſt not be named? I am ſorry if any have been uneaſie under this Subject for their own ſakes: *But ſee* (ſays a worthy man) *the ſad condition of God's Miniſters, if they preach Generals, O he is a good man; but if he come to preach particularly, and to come home to the conſcience, then he is a railer,* &c. The brighter the Sun ſhines, the more afflicting to a ſore eye. *Veritas lucens amatur, redarguens odio habetur.*

The Lawyers were content to hear Chriſt ſpeak againſt the Scribes and Phariſees, but when ſomething came that reach't them, they wince at it, and very perverſly are aggrieved, *Luke* 11.45,46. *Maſter, thus ſaying thou reproacheſt us alſo.* Why who are ye? that we muſt be ſo cautious leſt we touch your Freehold? And it is obſervable, that he doth not ſay, thou *reproveſt* us, but thou *reproacheſt* us. *Jer.* 6.10. *The word of the Lord is to them a reproach*; they take themſelves affronted, and expoſed, and abuſed, when their ſin is ſpoken againſt; they cannot bear cloſe dealing, *they take no delight* in ſuch things. But ſee what they get by it; our Saviour falls directly upon the Lawyers, and gives them woe's of their own, *Wo unto you alſo ye Lawyers.* We may ſometimes come cloſe and hit you, when we know nothing of it, and if it anger you (as oft cloſe work has that effect) and you take your ſelves reproached. I tell you, when we know

know it touches, we shall say the more of it, for now we know it is needed, and do not expect, tho' we have done with this Subject, that we will ever have done with Anger, till you leave it. But alas, alas, there are two many concerned for any one to be offended that they are particularized. But what a mercy would it be, if many might be humbled instead of angered: Ministers aim, and satisfaction should not be the *praise*, but the profit of the Hearers. If there might be many cast down in their own eyes, in a sense of their sin and guilt in this thing, it would be more than applause unto us. And I should account Success in this Discourse, to a general lessening of this Sin, worth all my labour, and worth coming into the World for. And I shall have cause to be grieved, and greatly humbled, if after all this, any one that professes Religion should persist in unbounded and unbridled wrath, so as to be noted for a Person extravagant this way, to the dishonour of Religion, much more that they should be unashamed of such disgraceful transports, so as to report themselves how they have let fly towards any this way; an Atchievement that pleases none but the Devil: And to have passed by such occasions with meekness and patience and holy silence, would be matter of more true glory and peace to thy own Soul whoever thou art. Take heed to your Spirits, repair your Walls, keep up your Watch, mount your Guards, and *study to be quiet*. Let *the meek seek meekness* Zeph 2.3. That the Peace of God may rule in our hearts, That we may learn of Christ to be meek and lowly in heart, That we *may find rest to our Souls*. That we may study to have quiet Hearts and quiet Houses, That God may continue to make us a *quiet habitation*, Isa. 33.20. And we may be under the proper qualification for Heaven, that Land of Quietness, and Peace, and Love, never to have End. *Amen.*

Docente te in Ecclesia, non clamor populi, sed gemitus suscitetur. Lachrymæ auditorum tuæ laudes sunt. Hier.

FINIS.